



DEVOTIONS.  
*By John Donne late*  
Deane of St. Paules.  
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# DEVOTIONS

V P O N

Emergent occasions, and  
severall steps in my  
Sicknesse.

*Digested into*

1. MEDITATIONS, upon our  
*humane Condition.*
2. EXPOSTVLATIONS, and  
*Debaterments with God.*
3. PRAYERS, upon the seve-  
*rall Occasions, to him.*

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By IOHN DONNE, Deane  
of S. Pauls, London.

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*The fourth Edition.*

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TO THE  
most excellent  
Prince, *Prince*  
CHARLES.

Most excellent Prince,



*Have had three  
Births; One,  
Naturall, when  
I came into the  
World; One Supernatu-  
rall, when I entred into the*

## The Epistle

Ministerie; and now, a  
Preter-naturall Birth, in  
returning to life, from this  
Sicknesse. In my second  
Birth, your Highnes roy-  
all Father vouchsafed me  
his Hand, not onely to su-  
staine me in it, but to leade  
me to it. In this ~~last~~ Birth,  
I my selfe am borne a Fa-  
ther: This Child of mine,  
this Booke, comes into the  
World, from mee, and  
with mee. And therefore,  
I presume (as I did the Fa-  
ther to the Father) to pre-  
sent the Sonne to the  
Sonne; This Image of  
my

## Dedicatorie.

*my Humiliation, to the  
lively Image of his Maje-  
stic, your Highnesse. It  
might bee enough, that  
GOD hath seene my De-  
votions: But Examples  
of good Kings are Com-  
mandements; And E-  
zekiah writ the Medita-  
tions of ~~his~~ Sicknesse, af-  
ter his Sicknesse. Besides,  
as I have lived to see, (not  
as a Witnesse only, but as  
a Partaker) the happines-  
ses of a part of your Roy-  
all Fathers time, so shall I  
live (in my way) to see  
the happineses of the times*

# The Epistle, &c.

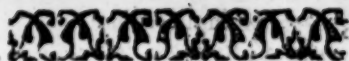
*of your Highnesse too, if  
this Childe of mine, in-  
nimated by your gracious  
Acceptation, may so long  
preserve alive the Memo-  
rie of*

Your Highnesse

Humblest and

Devotedst,

JOHN DONNE.



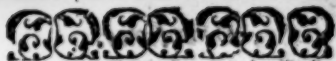
*Stationes, sive Periodi  
in Morbo, ad quas refe-  
runtur Meditationes  
sequentes.*

- 1 **I**NSultus Morbi primus ;
- 2 Post, Actio læsa ;
- 3 Decubitus sequitur tandem ;
- 4 Medicusque vocatur ;
- 5 Solus adest ; 6 Metuit ;
- 7 Socios sibi jungier instat ;
- 8 Et REX ipse suum mittit ;
- 9 Medicamina scribunt ;
- 10 Lentè & serpenti satagunt  
occurrere Morbo.
- 11 Nobilibusque trahunt ;  
a cincto corde, venenum,  
Succis, & Gemmis ; & quæ  
Generosa, ministrant  
Ars, & Natura, instillant ;
- 12 Spirante Columba,  
Supposita pedibus, revocantur  
ad ima vapores ;

- 13 Atq; Malum Genium,  
numeroso stigmate, fassus,  
pellitur ad pectus, Morbiq;  
Subinbia, Morbus:  
14 Idq; notant Criticis,  
Medici evenisse diebus.  
15 Interea insomnes Noctes  
ego duco, Diesq;  
16 Et properare meum, clamant  
è turre propinqua  
Obstreperæ Campanæ, aliorum  
in funere, funus.  
17 Nunc lento sonitu dicunt,  
Mories; 18 At inde,  
Mortuus es; sonitu celeri,  
pulsuq; agitato.  
19 Oceano tandem emenso,  
aspicienda resurgit  
Terra; vident, iustis, Medici,  
jam coëta mederi  
Se posse, indicijs; 20 Id agunt  
21 Atq; annuit Ille,  
Qui per eos clamat, linquas  
jam Lazere Lectum;  
22 Sit Morbi Fomes tibi  
Cura; 23 Metusq; Relabi.

DEVO.





# DEVOTIONS.

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## I.

Insultus Morbi primus ;

*The first alteration, the first grudging of the Sicknesse.*

---

## I. MEDITATION.



Variabile, and therefore miserable-condition of man, this minute I was well, and am ill, this minute. I am surprised with a sudden change, and alteration to worse, and can impute it to no cause, nor call it by any name. We study *Health*, and we deliberate

A 5                      upon

## Devotions.

upon our *meats*, and *drinke*,  
and *ayre*, and *exercises*, and  
wee hew, and wee polish  
every Stone that goes to  
that Building; and so our  
*Health* is a long and a regu-  
lar worke; But in a minute  
a Canon batters all, over-  
throwes all, demolishes all;  
a *Sicknesse* unprevented for  
all our diligence, unsuspe-  
cted for all our curiosity;  
nay, undeserved, if we con-  
sider onely *Disorder*, sum-  
mons us, seizes us, possesses  
us, destroys us in an instant.  
O miserable condition of  
Man, which was not im-  
printed by God, who as he  
is *immortall* himselfe, had  
put a coale, a beame of *Im-*  
*mortality*

## Devotions.

*mortality* into us, which we might have blowne into a *flame*, but blew it out, by our first sinne; we beggard our selves by hearkning after false Riches, and infatuated our selves by hearkning after false knowledge. So that now, we doe not onely die, but die upon the Racke, die by the torment of Sicknesse; nor that enely, but are pre-afflicted, super-afflicted with these jealousies and suspicions, and apprehensions of *Sicknesse*, before wee can call it a Sicknesse; we are not sure we are ill; one hand asks the other by the Pulse, and our eye asks our owne Urine

## Devotions.

And how wee doe. O multiplied Misericordie ! wee die, and cannot enjoy death, because wee die in this torment of Sicknesse ; we are tormented with Sicknesse, and cannot stay till the torment come, but pre-apprehensions, and presages, prophesie those torments, which induce that *death*, before either come ; and our *dissolution* is conceived in these first *changes*, quickned in the *Sicknesse* it selfe, and borne in *death*, which beares date from these first changes. Is this the honor which Man hath by being a *little world*, that he hath these *earth-quakes*, in himselfe,

## Devotions.

selfe; suddaine shakings,  
these *lightnings*, suddaine  
flashes; these *thunders*, sud-  
daine noyles; these *eclipses*,  
suddaine effuscations,  
and darkenings of his sen-  
ses; these *Blazing starres*,  
suddaine fiery exhalations;  
these *rivers of Bloud*, sud-  
daine red waters? Is hee a  
*world* to himselfe only ther-  
fore, that he hath enough  
in himselfe, not onely to  
destroy and execute him-  
selfe, but to presage that  
execution upon himselfe;  
to assist the Sicknesse, to an-  
tidate the Sicknes, to make  
the Sicknesse the more ir-  
remediable, by sad appre-  
hensions, and as if he would  
make

## *Devotions.*

make a fire the more vehement, by sprinckling water upon the coales, so to wrap a hot Fever in cold Melancholy, lest the Fever alone should not destroy fast enough, without this contribution, nor perfit the worke (which is *destruction*) except wee joyned an artificiall sicknesse of our owne *Melancholly*, to our naturall, our unnaturall Fever. O perplex'd discomposition, O ridling dis-temper, O miserable condition of  
Man.

## Devotions.

### I. EXPOSTVLATION.

**I**F I were but meere *dust*  
and *ashes*, I might speake  
unto the *Lord*, for the  
*Lords* hand made mee of  
this *dust*, and the *Lords*  
hand shall recollect these *a-*  
*shes*; the *Lords* hand was  
the wheele, upon which  
this vessell of clay was fra-  
med, and the *Lords* hand  
is the *Vrne*, in which these  
*ashes* shall be preserv'd. I  
am the *dust*, and the *ashes*  
of the *Temple* of the *Ho-*  
*ly Ghost*, and what Marble  
is so precious? But I am  
more then *dust* and *ashes*. I  
am my best part, I am my  
*Soule.*

## Devotions.

*Soule.* And being so, the breath of God, I may breath backe these pious *Expostulations* to my God. *My God, my God*, why is not my *Soule*, as sensible as my *Body*? Why hath not my *Soule* these apprehensions, these presages, these changes, those antidates, those jealousies, those suspitions of a *Sinne*, as well as my body of a *Sicknesse*? Why is there not alwayes a *pulse* in my *Soule*, to beat at the approach of a tentation to sinne? Why are there not alwayes waters in mine eyes, to testifie my spirituall sicknesse. I stand in the way of tentations, naturally,



## Devotions.

ly, necessarily, all men doe so : for there is a *Snake in every path*, tentations in every vocation, but I goe, I run, I flye into the waies of tentation, which I might shunne ; nay, I breake into houses where the plague is ; I presse into places of tentation, and tempt the *Devill* himselfe, and sollicite and importune them, who had rather be left unsolicited by me. I fall sick of *Sin*, and am bedded and bedrid, buried, and putrified in the practice of *Sin*, and all this while have no presage, no pulse, no sense of my *Sicknesse* ; O height, O depth of misery, where  
the

## Devotions.

the first *Symptome* of the sicknesse is *hell*, and where I never see the fever of lust, of envie, of ambition, by any other light, then the darknesse and horreur of *Hell* it selfe; and where the first messenger that speaks to me doth not say, *Thou mayest dye*, no, nor *Thou must dye*, but *Thou art dead*: And where the first notice that my soule hath of her sicknesse, is *irrecoverablenesse*, *irremediablenesse*: but, *O my God*, loe did not charge thee foolishly, in his temporall afflictions, nor may I in my spirituall. Thou hast imprinted a *pulse* in our *Soule*, but we do not

ex-

## Devotions.

examine it; a voyce in our  
conscience, but we doe not  
hearken unto it. We talke  
it out, we jest it out, wee  
drinke it out, we sleepe it  
out; and when we wake,  
we doe not say with *Iacob*,  
*Surely the Lord is in this*  
*place, and I knew it not*: but  
though wee might know  
it, we do not, we will not,  
But will *God* pretend to  
make a *Watch*, and leave  
out the *spring*? to make so  
many various wheelles in  
the faculties of the Soule,  
and in the Organs of the  
Body, and leave out *Grace*,  
that should move them?  
or will *God* make a *Spring*,  
and not *winde* it up? In-  
fuf<sup>e</sup>

## Devotions.

use his first *Grace*, and not  
second it with more, with-  
out which, we can no more  
use his first *Grace*, when we  
have it, then we could dis-  
pose our selves by *Nature*  
to have it? But alas, that  
is not our case; we are all  
*Prodigall Sonnes*, and not  
*Disinherited*; we have re-  
ceived our portion, and  
mis-spent it, not beene de-  
nyed it. We are *Gods Ten-  
nants* here, and yet here, he  
our *Land-lord* payes us  
*Rents*, not yearely, nor  
quarterly, but hourly, and  
quarterly; *Every minute*  
he renews his mercie, but  
we will not understand, lest  
that we should be converted,  
and he should heale us.

## Devotions.

### I. PRAYER.

**O** Eternall and most gracious *God*, who considered in thy selfe, art a *Circle*, first and last, and all together ; but considered in thy working upon our souls, art a *Direct line*, and readest us from our *beginning*, through all our *wayes*, to our *end*, enable me by thy *Grace*, to looke forward to mine end, and also looke backward too, to some considerations of thy mercies afforded me, from the beginning ; that so by that practice of considering thy mercie, in my beginning in this World, when thou plantedst mee in the *Christ*

## *Devotions.*

*Christian Church*, and the  
mercies in the beginning  
the other World, when  
thou writest mee in the  
*Booke of Life*, in my Ele  
ction, I may come to a hol  
consideration of thy *Mer*  
cie, in the beginning of  
my actions here: That in  
all the beginnings, in all the  
accesses, and approaches of  
spirituall sickneses of sinne  
I may heare and hearken  
to that voyce, *O thou*  
*man of God there's death*  
*the pot*, 2 Reg 4 40. and  
refraine from that, which  
I was so hungerly, so gre  
dily flying to. *A faithfull*  
*Ambassador is health*, say  
thy wise servant *Solomon*

## Devotions.

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*Pro. 13. 17.* Thy voice received in the beginning of a sicknes, of a sinne, is true health. If I can see that light betimes, and heare that voice early, *Then shall my light breake forth as the morning, and my health shall spring forth speedily.* - *Esa. 58. 8.* Deliver mee therefore, O my God, from these vaine imaginations; that it is an overcurious thing, a dangerous thing, to come to that tenderneſſe, that rawneſſe, that ſcrupuloſneſſe, to feare every *concupiſcence*, every offer of *Sin*, that this ſuſpicious, and jealous diligence will turne to an inordinate dejection of spi-

## *Devotions.*

spirit, and a diffidence in  
thy care and providence;  
but keepe me still establi-  
shed, both in a constant as-  
surance, that thou wilt  
speake to me at the begin-  
ning of every such sicknes,  
at the approch of every such  
*Sin*; & that, if I take know-  
ledge of that voice then; &  
fly to thee, thou wilt pre-  
serve mee from falling, or  
raise mee again, when by  
naturall infirmitie I am fal-  
len: Do this, *O Lord*, for his  
sake, who knows our natu-  
rall infirmities, for hee had  
thē, & knowes the weight  
of our finnes, for he payd a  
deare price for them, thy  
*Son*, our *Saviour*, *Christ* *Je-*  
*sus*, *Amen.* 2. *Actio*



## Devotions.

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### 1. Actio Laeta.

*The strength, and the function of  
the Senses, and other faculties  
change and faile.*

---

### 2. MEDITATION.

**T**He *Heavens* are not the  
lesse constant, because  
they move continually; be-  
cause they move continual-  
ly one and the same way.  
The *Earth* is not the more  
constant, because it lyes still  
continually, because continui-  
ally it changes and melts in  
all the parts thereof. *Man*,  
who is the noblest part of  
the *earth*, melts so away, as  
if hee were a *statue*, not of  
*earth*, but of *snow*. Wee see  
his owne *Envie* melts him,

## Devotions.

he growes leane with that ;  
he will say, anothers *beauty*  
melts him, but he feesles that  
a *Fever* doth not melt him  
like *snow*, but powre him  
out like *lead*, like *iron*, like  
*brasse* melted in a fornace :  
It doth not onely *melt* him,  
but *calcine* him, reduce him  
to *Atomes*, and to *ashes*, not  
to *water*, but to *lyme*. And  
how quickly ? Sooner then  
thou canst receive an An-  
swere, sooner then thou  
canst conceive the Questi-  
on ; *Earth* is the center of  
my *Body*, *Heaven* is the cen-  
ter of my *Soule* ; these two  
are the naturall places of  
these two ; but those goe  
not to these two in an e-  
quall

## Devotions.

in a lowly place : my *Body* falls  
down without pushing, my  
*Soule* does not go up with-  
out pulling: *Ascension* is my  
*Soules* pace and measure, but  
*precipitation* my *bodies*: And  
even *Angels*, whose home  
is *Heaven*, and who are  
winged too, yet had a *lad-  
der* to goe to *Heaven*, by  
steps. The *Sunne* who goes  
so many miles in a minute,  
the *Starres* of the *Firma-  
ment*, which goe so very  
many more, goe not so fast,  
as my *Body* to the *earth*. In  
the same instant that I feele  
the first attempt of the dis-  
ease, I feele the victory; In  
the twinkling of an eye, I  
can scarce see; instantly the

## *Devotions.*

fast is insipid and fatuous; instantly the appetite is dull and desirelesse: instantly the knees are sinking and strengthlesse, and in an instant, sleep, which is the picture, the copie of death, is taken away, that the originall, *Death* it selfe may succeed, and that so I might have death to the life. It was part of *Adams* punishment, *In the sweat of thy browes thou shalt eat thy bread*: it is multiplyed to me, I have earned bread in the sweat of my browes, in the labor of my calling, and I have it; and I sweat again, and againe, from the brow, to the sole of the foot, but I eat

## Devotions.

I eat no bread, I taste no sustenance: Miserable distribution of *Mankinde*, where one halfe lackes meat, and the other stomacke.

---

### 2. EXPOSITION.

**D**avid professes himselfe a dead Dog, to his King *Saul*, 1 *Sam.* 24. 15. & so doth *Mephibosheth* to his King *David*, 2 *Sam.* 9. 8. and yet *David* speakes to *Saul*, and *Mephibosheth* to *David*. No man is so litle, in respect of the greatest man, as the greatest in respect of *God*; for here, in that, wee have not so much as a *measure* to trye it by; *Proportion* is no

## Devotions.

measure for *Infinities*. Hee that hath no more of this world but a *Grave*; he that hath his grave but lent him, till a better man, or another man must bee buried in the same grave, he that hath no grave, but a *dunghill*, he that hath no more *earth*, but that which hee carries, but that which hee is, hee that hath not that *earth*, which he is, but even in that, is another slave, hath as much proportion to God, as if all *David Worthies*, and all the *Worlds Monarchs*, and all *Imaginations Giants* were kneaded and incorporated into one, and as though that one were the survivour of all the sons

## Devotions.

of men, to whom God had given the world. And therefore how little soever I be, as God calls things that are not, as though they were, I, who am as though I were not, may call upon God; and say, *my God, my God*, why comes thine anger so fast upon me? Why dost thou melt me, scatter me, powre mee like Water upon the ground so instantly? Thou staydst for the first World, in *Noahs* time, 120 yeares; thou staydst for a rebellious generation in the Wilderness, 40 yeares, wilt thou stay no minute for me? wilt thou make thy *Processe*, and thy decree, thy citation, and thy

## Devotions.

*Judgement* but one act? Thy *Summons*, thy *Battell*, thy *Victory*, thy *Triumph*, all but one act; and leade mee captive, nay, deliver mee captive to death, as soone as thou declarest mee to bee *enemie*, and so cut me off even with the drawing of thy sword out of the scabbard, and for that question, *How long was he sicke?* leave no other answer, but that the hand of Death pressed upon him from the first minute? *My God, my God*, thou wast not wont to come in *Whirlewindes*, but in soft and gentle ayre. Thy first breath breathed a *Soule* into me, and shall thy breath blow



## *Devotions.*

blow it out? Thy breath in the *Congregation*, thy *Word* in the *Church*, breaths *communion* and *consolation* here, and *consummation* heereafter; shall thy breath in this chamber breathe *dissolution*, and *destruction*, *divorce*, and *separation*? Surely it is not thou; it is not thy hand. The devouring *Sword*, the consuming fire, the windes from the *wildernesse*, the diseases of the body, all that afflicted *Iob*, were from the *hand* of *Satan*; it is not thou. It is thou; thou *my God*, who hast led mee so continually with thy hand, from the hand of my *Nurse*, as that I knowe, thou wilt

## Devotions.

not correct mee, but with  
thine owne hand. My Pa-  
rents would not give mee  
over to a *Servants* corre-  
ction, nor my God, to Sa-  
tans. I am fallen into the  
*Hande of God* with Da-  
vid, and with David I see  
that his *Mercies* are great.

*2 Samuel, 24. 14.* For by  
that mercie, I consider in  
my present state, not the  
haste, and the dispatch of  
the Disease, in dissolving  
this body, so much, as the  
much more haste, and dis-  
patch, which my God shall  
use, in recollecting, and re-  
uniting this dust againe at  
the *Resurrection*. Then I  
shall heare his *Angels* pro-  
claime

## Devotions.

claime the *Sargite Mortui*,  
*Rise yee dead.* Though I be  
dead, I shall heare the voice,  
the sounding of the voice,  
and the working of the  
voice shall be all one; and  
all shall rise there in a lesse  
*Minute*, then any one dyes  
here.

---

### 2. PRAYER,

**O** Most gracious *God*,  
who pursuest, and per-  
fitest thine owne purposes,  
and dost not onely remem-  
ber mee by the first accessses  
of this sicknesse, that I must  
die, but informe me by this  
further proceeding therein,  
that I may dye now, who  
hast

*Devotions.*

hast not onely waked mee  
with the first, but call'd me  
up, by casting mee further  
downe, and cloathed mee  
with thy selfe, by stripping  
me of my selfe, and by dul-  
ling my bodily senses, to the  
meates, and eases of this  
world, hast whet, and sharp-  
ned my spirituall senses, to  
the apprehension of thee,  
by what steps and degrees  
soever it shall please thee to  
go, in the dissolution of this  
body, hasten *O Lord*, that  
pace, and multiply, *O my  
God*, those degrees, in the  
exaltation of my *Soule*, to-  
ward thee now, and to thee  
then. My *taste* is not gone  
away, but gone up to sit at  
*Da-*

## *Devotions.*

*Dauids table, To taste and  
see, that the Lord is good:  
Psal. 34. 8. My stomach is  
not gone, but gone up, so  
farre upwards toward the  
Supper of the Lambe, with  
thy Saints in Heaven, as to  
the Table, to the Commu-  
nion of thy Saints heere in  
earth: my knees are weake,  
but weake therefore that I  
should easily fall to, and fixe  
my selfe long upon my De-  
votions to thee. A sound  
heart is the life of the flesh,  
Prov. 14. 30. and a heart  
visited by thee, and directed  
to thee, by that visitation is  
a sound heart. There is no  
soundnesse in my flesh because  
of thine anger, Psalm. 38. 3.*

## Devotions.

Interpret thine own work,  
and call this sicknesse, cor-  
rection, and not anger, and  
there is soundnesse in my  
flesh. *There is no rest in my  
bones, because of my sinne;*  
*Pf. 38.* transfer my finnes,  
with which thou art so dis-  
pleased, upon him, with  
whom thou art so wel plea-  
sed, *Christ Iesus*, and there  
will bee rest in my bones :  
and, *O my God*, who madest  
thy selfe a *Light in a Bush*,  
in the midst of these *bram-  
bles* and *thornes* of a sharpe  
sicknesse appeare unto mee  
so, that I may see thee and  
know thee to bee my *God*,  
applying thy selfe to mee,  
even in these sharpe and  
thorny

## Devotions.

thorny passages. Doe this,  
*O Lord*, for his sake, who  
was not the lesse, the *King*  
of *Heaven*, for thy suffering  
him to bee crowned with  
thornes, in this world.

---

3. Decubitus sequitur tandem.

*The Patient takes his Bed.*

---

### 3. MEDITATION.

**V**Ve attribute but  
one priviledge &  
advantage to Mans Body,  
above other moving crea-  
tures, that hee is not as o-  
thers, groveling, but of an  
erect, of an upright forme,  
naturally built, and dispo-  
sed to the contemplation of  
*heaven.*

## Devotions.

*heaven*. Indeed it is a thankfull forme, and recompences that *soule*, which gives it, with carrying that *soule* so many foote higher, towards *heaven*. Other creatures look to the *earth*; and even that is no unfit object, no unfit contemplation for *Man*; for thither hee must come; but because, *Man* is not to stay there, as other creatures are, *Man* in his naturall forme, is carryed to the contemplation of that place, which is his *home*, *Heaven*. This is *Mans* prerogative; but what state hath hee in this *dignity*? A fever can fillip him downe, a fever can depose him; a fever



## Devotions.

never can bring that head,  
which yesterday carryed a  
*Crowne* of gold, five foote  
towards a *Crowne* of glory,  
as low as his owne foot, to  
day. When *God* came to  
breath into *Man* the breath  
of life, hee found him flat  
upon the ground; when he  
comes to withdraw that  
breath from him againe, he  
prepares him to it, by lay-  
ing him flat upon his bed.  
Scarfe any Prison so close,  
that affords not the Priso-  
ner two, or three steps. The  
*Anchorites* that barqu'd  
themselves up in hollow  
trees, and immur'd them-  
selves in hollow Walles;  
That perverse man, that  
bar-

## Devotions.

barrell'd himseife in a Tub  
all could stand, or sit, and  
enjoy some change of po  
sture. A sick bed, is a grave  
and all that the Patient sayes  
there, is but a varying of his  
owne *Epitaph*. Every night  
bed is a *Type* of the *grave*.  
At night wee tell our ser  
vants at what houre wee  
will rise; here wee cannot  
tell our selves, at what day,  
what weeke, what moneth.  
Here the head lies as low  
as the foote; the Head of  
the people, as lowe as they  
whom those feet trode up  
on; And that hand that  
signed Pardons, is too weak  
to begge his owne; if hee  
might have it for lifting up  
that

## Devotions.

that hand : Strange fetters  
to the feet, strange manacles  
to the hands, when the feet,  
and hands are bound so  
much the faster, by how  
much the coards are slack-  
er ; So much the lesse able  
to doe their Offices, by  
how much more the Si-  
nnewes and Ligaments are  
the looser. In the *Grave* I  
may speake thorow the  
stones, in the voice of my  
friends, and in the accents  
of those wordes, which  
their love may afford my  
memory ; Here I am mine  
owne *Ghost*, and rather af-  
fright my beholders, then  
instruct them ; they con-  
ceive the worst of me now,  
and

## Devotions.

and yet feare worſe; they  
give me for dead now, and  
yet wonder how I doe,  
when they wake at mid-  
night, and aſke how I doe,  
to morrow. Miſerable, and  
(though common to all) in  
humane *paſture*, where  
muſt praſtiſe my lying in  
the *grave*, by living ſtill, and  
not praſtiſe my *Reſurreſti-*  
*on*, by riſing any more.

### 3. EXPOSTULATION.

**M**Y God, and my Jeſus,  
my Lord, & my Chriſt,  
my ſtrength, and my ſalvati-  
on, I heare thee, and I hear-  
ken to thee, when thou re-  
bukeſt thy *Disciples*, for re-  
buking

## Devotions.

They sucking them, who brought  
and children to thee, *Suffer little*  
*children to come to me*, sayst  
thou. *Mat. 19. 13.* Is there  
be, a veryer childe then I am  
now? I cannot lay with thy  
in-servant *Jeremy*, Lord, *I am a*  
*child*, & cannot speak; but, O  
in Lord, I am a sucking child,  
and cannot eate, a creeping  
child. and cannot goe; how  
shall I come to thee? Whi-  
ther shall I come to thee?  
To this bed? I have this  
weake, and childish fro-  
wardnesse too, I cannot sit  
up, and yet am loth to goe  
to bed; shall I find thee in  
bed? Oh, have I alwayes  
done so? The bed is not or-  
dinarily thy *Scene*, thy *Cli-*  
*mate*:

## Devotions.

*mate: Lord, dost thou not*  
accuse me, dost thou not re-  
proach to mee, my former  
sinnes, when thou layest me  
upon this bed? Is not this  
to hang a man at his owne  
doore, to lay him sick in his  
owne bed of wantonnesse?  
When thou chidest us by  
thy *Prophet* for lying in *beds*  
of *Ivory*, *Amos 6. 4.* is not  
thine anger vented; not till  
thou changeest our *Beds of I-*  
*vory*, into *Beds of Ebony*?  
*David* sweares unto thee,  
that he will not goe up into his  
bed, till hee had built thee a  
house. *Psal. 132. 3.* To goe  
up into the bedde, denotes  
strength, & promiseth ease,  
But when thou sayest, *That*  
thou

## Devotions.

Thou wilt cast Iſabel into a Bedde, *Apoc. 2. 22.* thou ſhak'ſt thine own comment upon that, Thou calleſt the ſed Tribulation, great Tribulation: How ſhall they come to thee, whom thou haſt nayled to their Bed? Thou art in the Congregation, *Mat. 8. 6.* and I in a ſolitude: when the Centurions ſervant lay ſick at home, his Maſter was faine to come to *Chriſt*; the ſicke man could not. Their friend ſy ſicke of the *Palfie*, and the foure charitable men were faine to bring him to *Chriſt*; he could not come. *Math. 8. 4.* *Peters Wives* Mother lay ſicke of a fever,  
and

## Devotions.

and Christ came to her ; she  
could not come to him  
*Matth. 8. 14.* My Friend  
may carry me home to thee  
in their prayers in the Con-  
gregation ; Thou must come  
home to me in the visitation  
of thy Spirit, and in the  
seale of thy Sacrament : But  
when I am cast into the  
bed, my slacke sinewes are  
yron fetters, and those thin  
sheetes, yron doores upon  
me ; And, Lord, I have lo-  
ved the habitation of thine  
house, and the place where  
thine honour dwelleth : *Psal.*  
*26. 8.* I lye here, and say  
*Blessed are they, that dwell in*  
*thy house ; Psal. 84. 4.* but  
cannot say, I will come into  
thy



## Devotions.

thy house ; I may say, *In thy  
fear will I worship towards  
thy holy Temple, Psal. 5. 8.*  
but I cannot say in thy holy  
Temple: And, Lord, the Zeale  
of thy House, eats mee up;  
*Psal. 69. 10.* as fast as my  
ever, It is not a *Recusancie*;  
For I would come, but it is  
an excommunication, I must  
not. But Lord, thou art Lord  
of hosts, and lovest *action*;  
Why callest thou me from  
my calling? *In the grave no  
man shall praise thee* ; In the  
doore of the Grave, this  
sick bed, no man shall heare  
me praise thee : Thou hast  
not opened my lips, that my  
mouth might shew thee thy  
praise, but that my mouth  
C might

## Devotions.

might shew forth thy praise.  
But thy *Apostles* feare taken  
hold of me, that when I have  
preached to others, I my selfe  
should be a cast-way; 1 Cor.  
9. 27. and therefore am I  
cast downe, that I might not  
be cast away; Thou couldst  
take mee by the head, as  
thou didst *Abacuc*, 2 Reg.  
2. 11. and carry me so; By  
a *Chariot*, as thou didst *Eli-*  
*ah*, and carry mee so; but  
thou carryest me thine own  
private way, the way by  
which thou carryedst thy  
*Sonne*, who first lay upon  
the *earth*, and prayed, and  
then had his *Exaltation*, and  
himselfe calls his *Crucify-*  
*ing*, and first descended into  
hell.

## Devotions.

bell, and then had his *Ascension*. There is another *Station* (indeed neither are *stations* but *prostrations*) lower then this bed; To morrow I may be layd one storie lower, upon the *Floore*, the face of the earth, and the next day another storie, in the *Grave*, the Wombe of the earth: As yet God suspends me betweene *heaven* and *earth*, as a *Meteor*; and I am not in *heaven*, because an earthly body clogs mee, and I am not in the *earth*, because a heavenly soule sustaines mee. And it is thine owne Law, O God, that if a man bee smitten so into another, as that hee keepe  
C 2 his

## Devotions.

*his bed, though hee dye not,  
hee that hurt him, must take  
care of his healing, and re-  
compence him. Exod. 21. 18.*

Thy hand strikes mee into  
this bed; and therefore if  
I rise againe, thou wilt bee  
my recompence, all the  
dayes of my life, in making  
the memory of this sick-  
nesse beneficiall to me, and  
if my body fall yet lower,  
thou wilt take my soule out  
of this bath, and present it  
to thy Father, washed a-  
gaine, and againe, and a-  
gaine, in thine owne teares,  
in thine own sweat, in thine  
owne blood.

## Devotions.

### 3. PRAYER.

**O** Most mighty and most  
mercifull *God*, who  
though thou have taken me  
off of my feet, hast not ta-  
ken me off of my foundati-  
on, which is *thy selfe*, who  
though thou have remoo-  
ved mee from that upright  
forme, in which I could  
stand, and see thy Throne,  
the *Heavens*, yet hast not  
remooved from mee that  
light, by which I can lie,  
and see thy selfe, who  
though thou have weak-  
ned my bodily knees, that  
they cannot bow to thee,  
hast yet left mee the knees  
of my heart, which are  
C 3 bowed

## Devotions.

bowed unto thee ever-  
more; As thou hast made  
this *bed*, thine *altar*, make  
mee thy *Sacrifice*; and as  
thou makest thy *Son Christ*  
*Iesus* the *Priest*, so make  
me his *Deacon*, to minister  
to him in a cheerefull sur-  
render of my body, and  
soule to thy pleasure, by his  
hands. I come unto thee  
*O God, my God*, I come up  
to thee, so as I can come,  
come to thee, by imbra-  
cing thy comming to me,  
come in the confidence, and  
in the application of thy ser-  
vant *Dauids* promise, *Psa*  
*41. 3.* That thou wilt make  
all my bed in my sicknesse  
All my bed; That whic

wa

## Devotions.

way soever I turne, I may  
turne to thee; And as I feele  
thy hand upon all my body,  
so I may finde it upon all  
my bed, and see all my *cor-*  
*rections*, and all my *refresh-*  
*ings* to flow from one, and  
the same, and all, from thy  
hand. As thou hast made  
these *feathers*, *thornes*, in  
the sharpnesse of this sick-  
nesse, so, *Lord*, make these  
*thornes*, *feathers*, againe, *fea-*  
*thers* of thy *Dove*, in the  
peace of **C**onscience, and in  
a holy recourse to thine  
*Arke*, to the Instruments  
of true comfort, in thy In-  
stitutions, and in the Ordi-  
nances of thy *Church*. For-  
get my bed, *O Lord*, as it  
C 4 hath

## Devotions.

hath beene a bed of sloth,  
and worse then sloth ; Take  
me not, *O Lord*, at this ad-  
vantage, to terrify my soule,  
with saying, Now I have  
met thee there, where thou  
hast so often departed from  
mee ; but having burnt up  
that bed, by these ycher-  
ment heates, and washed  
that bed in these abundant  
sweats, make my bed again,  
*O Lord*, and enable mee ac-  
cording to thy command,  
*to commune with mine own  
heart upon my bed, and be  
still. Psalm. 4. 4.* To pro-  
vide a bed for all my for-  
mer finnes, whilest I lie up-  
on this bed, and a grave for  
my finnes, before I come



## Devotions.

to my Grave; and when I have deposed them in the wounds of thy son, to rest in that assurance, that my conscience is discharged from further *anxiety*, & my soule from further *dynger*; and my memory from further *calumnie*. Doe this, *O Lord*, for his sake, who did, and suffer'd so much, that thou mightest, as well in thy justice, as in thy Mercie, doe it for me, thy *Sonne*, our *Saviour Christ Iesus*.

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4. Medicusq; vocatur.  
*The Physician is sent for.*

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### 4. MEDITATION.

**I**T is too little to call *Man*  
*a little world*, Except *God*,

## Devotions.

Man is a *diminutive* to nothing, Man consists of more pieces, more parts, then the World; then the World doth, nay then the World is. And if those pieces were extended and stretched out in Man, as they are in the World, Man would be the *Gyant*, and the World the *Dwarfe*, the World but the *Mappe*, and the Man the *World*. If all the *Veines* in our bodies, were extended to *Rivers*, and all the *Senewes*, to *Veines* of *Mines*, and all the *Muscles*, that lye upon one another, to *Hills*, and all the *Bones*, to *Quarries* of *Stones*, and all the other pieces, to the properties

## Devotions.

perties of those which correspond to them in the World, the *Aire* would be too little, for this *Orbe* of Man to moove in, the Firmament would bee but enough for this *Starre*; for, as the whole World hath nothing, to which something in Man doth not answer, so hath Man many pieces, of which the whole World hath no representation. Inlarge this Meditation upon this *great World*, *Man*, so farre, as to consider the immensitie of the creatures this World produces; our *creatures* are our *thoughts*, *creatures* that are borne *Gyants*; that reach  
from

## Devotions.

from *East* to *West*, from  
*Earth* to *Heaven*, that doe  
not onely bestride all the  
*Sea*, and *Land*, but span the  
*Sun* and *Firmament* at once;  
My thoughts reach all, com-  
prehend all. Inexplicable  
mysterie; I their *Creator*  
am in a close prison, in a  
sicke bed, any where, and  
any one of my creatures, my  
thoughts, is with the *Sunne*,  
and beyond the *Sunne*, o-  
vertakes the *Sunne*, and o-  
vergoes the *Sunne* in one  
pace, one step, every where.  
And then as the other world  
produces *Serpents*, and *Vi-  
pers*, malignant, and veni-  
mous creatures, & *Wormes*,  
and *Caterpillers*, that endea-  
your

## Devotions.

our to devoure that world  
which produces them, and  
*Monsters* compiled and  
complicated of diverse pa-  
rents, and kindes, so this  
world, our selves produces  
all these in us, in producing  
*diseases* and *sickenesses* of all  
those sorts; venimous, and  
infectious diseases, feeding  
and consuming diseases, and  
manifold, and entangled dis-  
eases, made up of many se-  
verall ones. And can the o-  
ther world name so many  
*venimous*, so many consu-  
ming, so many monstrous  
creatures, as wee can disea-  
ses, of all these kindes? O  
miserable Abundance, O  
beggarly riches! how much  
doe

## Devotions.

doe wee lacke of having  
*remedies* for every disease  
when as yet wee have no  
names for them? But wee  
have a *Hercules* against  
these *Gyants*, these *Mon-*  
*sters*; that is, the *Physician*  
; hee musters up all the  
forces of the other world  
to succour this; all Nature  
to relieve Man. Wee have  
the *Physician*, but wee are  
*not the Physician*. Here we  
shrinke in our proportion  
sinke in our dignity, in re-  
spect of very meane crea-  
tures, who are *Physicians*  
to themselves. The *Hart*  
that is pursued & wounded  
they say, knowes an herb  
which being eaten, throwe

## Devotions.

off the arrow : A strange  
kinde of vomit. The Dog  
that pursues it, though hee  
bee subject to sicknesse, e-  
ven *proverbially*, knowes  
his grasse that recovers him.  
And it may bee true, that  
the *Drugges* is as neere to  
*Man*, as to other creatures,  
it may be that obviuous and  
present *Simples*, easie to be  
had, would cure him; but  
the *Apothecary*, is not so  
neere him, nor the *Physici-  
an* so neere him, as they  
two are to other creatures;  
*Man* hath not that *innate  
instinct*, to applie those na-  
turall medicines to his pre-  
sent danger, as those inferi-  
our creatures have; hee is  
not

## Devotions.

not his owne *Apothecary*,  
his owne *Phisician*, as they  
are. Call backe therefore  
thy Meditations againe, and  
bring it downe; What's  
become of Mans great ex-  
tent and proportion, when  
himselſe ſhrinkes himſelſe,  
and conſumes himſelſe to a  
handfull of duſt? What's  
become of his ſoaring  
thoughts, his compaſſing  
thoughts, when himſelſe  
brings himſelſe to the ig-  
norance, to the thought-  
leſneſſe of the *grave*? His  
*Diseases* are his owne, but  
the *Phisician* is not; hee  
hath them at home, but  
he muſt ſend for the *Phifi-*  
*cian*.



## Devotions.

### 4 EXPOSTULATION.

Have not the *righteousnesse* of *Iob*, but I have the desire of *Iob*, I would speake to the Almighty, and I would reason with God. *Iob. 13. 3.* My God, my God, how soone wouldst thou have mee goe to the *Physician*, and how farre wouldst thou have me goe with the *Physician*? I know thou hast made the *Matter*, and the *Man*, and the *Art*, and I goe not from thee when I goe to the *Physician*. Thou didst not make *clothes*, before there was a shame of the nakednesse of the  
the

## Devotions.

the body; but thou didst  
make *Phisicke* before there  
was any gudging of any  
*sicknesse*; for thou didst im-  
print a *medicinall* vertue in  
many *simples*, even from the  
beginning; didst thou mean  
that we should be sick, when  
thou didst so? when thou  
mad'st them? No more than  
thou didst mean, that we  
should *sin*, when thou mad'st  
us; thou foresawest both  
but *causedst* neither. Thou  
*Lord*, promisest here trees  
whose fruit shall be for meat  
and their leaves for medi-  
cine. *Ezec. 47. 12.* It is the  
voyce of thy Sonne, *Will*  
*thou be made whole? Ioh. 5. 6.*  
That drawes from the Pa-  
tient

## Devotions.

id sent a confession that hee  
was ill, and could not make  
himselfe well. And it is  
mine owne voyce, *Is there*  
*no Phisician?* *Jerem. 8. 22.*  
that inclines us, disposes us  
to accept thine *Ordinance.*  
And it is the voyce of the  
Wise man, both for the  
matter, *Phisicke it selfe, The*  
*Lord hath created Medi-*  
*cines out of the earth, and he*  
*that is wise, shall not abhorre*  
*them, Eccclus. 38. 4.* And  
for the *Art, and the Person,*  
*The Phisician cutteth off a*  
*long Disease.* In all these  
voyces, thou sendest us to  
those helps, which thou  
hast afforded us in that. But  
wilt not thou avow that  
voyce

## Devotions.

voyce too, He that hath sinned against his Maker, let him fall into the hands of the *Physician*; *Ecclus.* 38. 15. and wilt not thou afford mee an understanding of those words? Thou who sendest us for a Blessing to the *Physician*, dost not make it a curse to us, to go, when thou sendest. Is not the curse rather in this, that onely he falls into the hands of the *Physician*, that casts himselfe wholly, intirely upon the *Physician*, confides in him, relies upon him, attends all from him, and neglects that *spirituall Physicke*, which thou also hast instituted in thy Church:

fo

## Devotions.

To to fall into the hands of the  
Physician, is a sinne, and a  
punishment of former sins ;  
So, as *Asa* fell, who in his  
disease, sought not to the  
Lord, but to the Physician.  
*Chron. 16. 12.* Reveal  
therefore to mee thy Me-  
thod, O Lord, and see, whe-  
ther I have followed it ;  
that thou mayst have glo-  
ry, if I have, and I pardon,  
if I have not, and helpe that  
I may. Thy Method is, in  
time of thy sicknesse, bee not  
negligent : *Ecclus. 38. 9.*  
Wherein wilt thou have  
my Diligence expressed ?  
Pray unto the Lord, and hee  
will make thee whole. O Lord,  
I doe; I pray, & pray thy ser-  
vant

## Devotions.

vant *Dauids* Prayer, *Have* mercy upon me, O Lord, for I am weak; Heale me O Lord for my Bones are vexed. *Psal.* 6. 2. I know, that even my weakenesse is a reason, a motive, to induce thy mercie, and my sicknesse an occasion of thy sending health. When art thou ready, when is it so seasonable to thee, to commiserate, as in misery? But is prayer for health in season as soone as I am sicke? The *Method* goes further, *Leave* off from sinne, and order thy hands aright, and cleanse thy heart from all wickednes; *Psal.* 6. 10. Have I, O Lord, done so? O Lord, I have; but thy

## Devotions.

thy Grace, I am come to a  
holy detestation of my for-  
mer sin; Is there any more?  
In thy *Method* there is  
more; Give a sweet savour,  
and a memoriall of fine flow-  
er, and make a fat offering,  
and not being. And, Lord, by  
thy grace, I have done that,  
I sacrificed a little, of that lit-  
tle which thou lentst mee,  
to them, for whom thou  
lentst it: and now in thy  
*Method*, and by thy steps, I  
am come to that, Then give  
place to the *Physician*, for the  
Lord hath created him, let  
him not goe from thee, for  
thou hast need of him. Ps. 6.  
2. I send for the *Physici-*  
an, but I will heare him en-  
ter

## Devotions.

ter with those wordes of  
*Peter, Iesus Christ make*  
*thee whole; Act. 9. 34.*  
long for his presence, but  
looke that the power of the  
Lord should bee present  
*heale mee, Luc. 5. 17.*

---

### 4. PRAYER.

**O** Most mighty, and most  
mercifull God, who art  
so the God of Health and  
Strength, as that without  
thee, all Health is but fuel  
and all Strength but the bel  
lowes of Sinne; Behold me  
under the vehemence of  
two diseases, and under the  
necessity of two Physicians  
authorized by thee, the be

*dily*



## Devotions.

edily, and the *spirituall Physician*. I come to both, as to  
thyne *Ordinance*, and blesse,  
and glorify thy Name, that  
in both cases, thou hast af-  
forded helpe to man by the  
ministry of man. Even in  
the new *Ierusalem*, *Apoc.*  
22. 2. in *Heaven* it selfe, it  
hath pleased thee to disco-  
ver a *Tree*, which is a *Tree*  
of life there, but the loaves  
thereof are for the healing  
of the Nations; Life it selfe  
is with thee there, for thou  
best art life; and all kindes of  
health, wrought upon us  
here, by thine *Instruments*,  
thou descend from thence. Thou  
woulst have healed *Babylon*,  
but she is not healed; *Ic. 51. 9.*

D

Take

## Devotions.

Take from me, O Lord, her  
perverseness, her wilful-  
ness, her refractariness,  
and heare thy Spirit saying  
in my soule, Heale mee, O  
Lord, for I would bee hea-  
led. Ephraim saw his sick-  
ness, and Iudah his wounds,  
then went Ephraim to the  
Assyrian, and sent to King  
Iareb, yet could not he heale  
you, nor cure you of your  
wound. *Ose. 5. 13.* Keepe  
mee backe, O Lord, from  
them who misprofesse arts  
of healing the Soule, or of  
the Body, by meanes not  
imprinted by thee in the  
Church, for the Soule, or  
not in Nature, for the Bo-  
dy; There is no spirital  
healing

## *Devotions.*

health to bee had by *super-*  
*stition*, nor *bodily* by *witch-*  
*craft*; thou *Lord*, and one-  
ly thou art *Lord* of both.  
Thou in thy selfe art *Lord*  
of both, and thou in thy  
*Sonne*, art the *Phisician*, the  
applier of both. *With his*  
*stripes we are healed*, sayes  
the *Prophet Esay* there;  
there *before* hee was scour-  
ged, we were healed with  
his *Stripes*; how much  
more shall I bee healed  
now, now, when that  
which he hath already suf-  
fered actually, is actually,  
and effectually applyed to  
me? Is there any thing in-  
curable, upon which that  
*Balme* drops? Any *veine*.

## Devotions.

so empty, as that that *blow* cannot fill it? Thou promi-  
sest to *heale the Earth*.  
**2 Chronic. 7. 14.** but it is  
when the inhabitants of the  
Earth pray that thou wouldst  
*heale it. Ezech. 47 11.* Thou  
promisest to heale their *Wa-*  
*ters*, but *their miery places,*  
*and standing waters*, thou  
sayest there, *Thou wilt not*  
*heale*: My returning to any  
sinne, if I should returne to  
the ability of sinning over  
all my sinnes againe, thou  
wouldst not pardon. Heale  
this *Earth*, O my God, by  
repentant teares, and heale  
these *Waters*, these teares  
from all bitterness, from  
all diffidence, from all de-  
jection,

## Devotions.

jection, by establishing my  
irremoovable assurance in  
thee. Thy Sonne went a-  
bout, healing all manner of  
sickenesses: *Matth. 4. 23.*  
(No Disease incurable, none  
difficult; hee healed them  
in passing) *Luc. 6. 19.* Ver-  
y true went out of him, and  
he healed all, *Ioh. 7. 23.* all  
the multitude (no person in-  
curable) hee healed them  
every whit, (as himselfe  
speakes) he left no relikes  
of the Disease; and will  
this universall *Phisician*,  
passe by this *Hospitall*, and  
not visite mee? not heale  
me? not heale mee whol-  
ly? *Lord*, I looke not that  
thou shouldest say by thy

## Devotions.

Messenger to mee, as to E-  
sechias, Behold, I will heale  
thee, and on the third day,  
thou shalt goe up to the house  
of the Lord. 2 Reg. 20. 5. I  
look not that thou shouldst  
say to mee, as to Moses in  
Miriams behalfe, Num. 12.  
14. when Moses would  
have had her healed pre-  
sently, If her father had but  
spit in her face, should she not  
have beene ashamed seven  
dayes? Let her be shut up  
seven dayes, and then re-  
turne; But if thou be plea-  
sed to multiply seven dayes,  
(and seven is infinite) by  
the number of my sinnes,  
(and that is more infinite)  
if this day must remoove  
me

## Devotions.

mee, till dayes shall bee no  
more, seale to mee, my spi-  
rituall health, in affoor-  
ding mee the *Seales* of thy  
*Church*, and for my tem-  
porall health, prosper thine  
*Ordinance*, in their handes  
who shall assist in this sick-  
nesse, in that manner, and in  
that measure as may most  
glorifie thee, and most e-  
difie those, who observe  
the issues of thy ser-  
vants, to their own  
spirituall be-  
nefit,

## Devotions.

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5. Solus adest.

*The Physician comes.*

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### 5. MEDITATION.

**A**S *Sicknesse* is the greatest misery, so the greatest misery of sicknesse, is *solitude*; when the infectiousnesse of the Disease deterres them who should assist, from comming; even the *Physician* dares scarce come. *Solitude* is a torment, which is not threatened in *Hell* it selfe. Meere *vacuity*, the first *Agent*, *God*, the first *Instrument* of *God*, *Nature*, will not admit; Nothing can bee utterly *emptie*, but so neere a degree



## *Devotions.*

degree towards *Vaenity*, as *Solitude*, to bee but one, they love not. When I am dead, and my body might infect, they have a remedy, they may bury mee, but when I am but sicke, and might infect, they have no remedy, but their absence, and my solitude. It is an *excuse* to them that are *great*, and pretend, and yet are loth to come; it is an *inhibition* to those who would truely come, because they may be made instruments, and pestiducts, to the infection of others, by their comming. And it is an *Outlawrie*, an *Excommunication* upon the *Patient*, and se-

## Devotions.

parates him from all offices, not onely of *Civility*, but of *working Charity*. A long sicknesse will weary friends at last, but a pestilentiall sicknes averts them from the beginning. God himselfe would admit a figure of *Society*, as there is a plurality of persons in God; though there bee but one God; and all his externall actions testifie a love of *Society*, and *Communion*. In *Heaven* there are *Orders* of *Angels*, and *Armies* of *Martyrs*, and in that house many mansions; in *Earth*, *Families*, *Cities*, *Churches*, *Colleges*, all plurall things; and lest either of these should

## Devotions.

should not be company enough alone, there is an association of both, a *Communion of Saints*, which makes the *Militant* and *Triumphant Church*, one parish; So that *Christ*, was not out of his *Dioces*, when he was upon the *Earth*, nor out of his *Temple*, when he was in our flesh. *God*, who saw that all that he made, was good, came not so neer seeing a defect in any of his workes, as when hee saw that it was not good, for man to be *alone*, therefore hee made him a helper; and one that should helpe him so, as to increase the number, and give him her owne,  
and

and more society. Angels who doe not propagate, nor multiply, were made at first in an abundant number; and so were Starres: But for the things of this World, their blessing was, *encrease*; for I think, I need not aske leave to thinke, that there is no *Phenix*; nothing singular, nothing alone: Men that inhere upon *nature* only, are so farre from thinking, that there is any thing *Singular* in this World, as that they will scarce thinke, that this World it selfe is *Singular*, but that every *Planet*, and every *Starre*, is another *World* like this; They finde reason to conceive

## Devotions.

ceive, not onely a *Plurality* in every *Species* of the World, but a *Plurality of Worlds*; so that the abhor-rers of *Solitude*, are not so-litary; for *God*, and *Nature*, and *Reason* concur against it. Now, a man may coun-terfeit the *Plague* in a *vow*, and mistake a *Disease* for *Religion*; by such a retyring and recluding of himselfe from all men, as to do good to no man, to converse with no man. *God* hath two *Te-staments*, two *Wills*; but this is a *Scedule*, and not of his, a *Codicill*, and not of his, not in the *body* of his *Testaments*, but *interlin'd*, and *postscrib'd* by others, that

## Devotions.

that the way to the *Communion of Saints*, should be by such a *solitude*, as excludes all doing of good here. That is a *disease* of the *Minde*; as the height of an infectious disease of the body, is *solitude*, to be left alone: for this makes an infectious bedde, equally nay worse then a *grave*, that though in both I be equally alone, in my bed I know it, and *feele* it, and shall not in my *grave*: and this too, that in my bed, my soule is still in an infectious body, and shal not in my *Grave* be so.

## Devotions.

### 5. EXPOSTULATION.

**O** God, my God, thy Son  
rooke it not ill at  
Marthas hands, that when  
he said unto her, *Thy bro-*  
*ther Lazarus shall rise a-*  
*gain,* Jo. 13. 23. she expo-  
stulated it so farre with him,  
as to reply, *I know that hee*  
*shall rise againe in the Resur-*  
*rection, at the last day;* for  
he was miserable by wan-  
ting him then. Take it not  
ill, *O my God,* from me, that  
though thou have ordained  
it for a  *blessing*, and for a  
dignity to thy people, *That*  
*they should dwell alone,* and  
not bee reckoned among the  
Nations

## Devotions.

*Nations, Num. 23. 9.* ( because they should be above them ) and that *they should dwell in safety alone, Deut. 33. 33.* ( free from the infestation of enemies ) yet I take thy leave to remember thee , that thou hast said to , *Two are better then one ; Eccles. 4. 10.* And, *Woe bee unto him that is alone when hee falleth* ; and so when hee is fallen, and laid in the bed of sickness too. *Righteousnesse is immortall ; Sapient. 1. 9.* I know thy *wisedome* hath said so ; but no *Man*, though covered with the *righteousnesse* of thy *Son*, is immortall so , as not to die ;



## Devotions.

die ; for hee who was  
righteousnesse it selfe did  
die. I know that the Sonne  
of righteousnesse, *Mat. 14.*  
*23.* thy Sonne, refused  
not, nay affected *solitari-*  
*nesse, lonenesse*, many, ma-  
ny times ; but at all times,  
hee was able to command  
*more then twelve legions of*  
*Angels* to his service ; *Mat.*  
*26. 13.* and when hee did  
not so, hee was farre from  
being alone ; for, *I am not*  
*alone, Io. 8. 16.* sayes hee,  
*but I, and the Father that*  
*sent me.* I cannot feare, but  
that I shall alwayes be with  
thee, and him ; but whe-  
ther this *disease* may not  
alien, and remoove my  
friends,

## Devotions.

friends, so that *they stand aloofe from my sore, and my kinsmen stand as farre off* Psa. 38. 11. I cannot tell I cannot feare, but that thou wilt reckon with mee from this minute, in which, by thy grace, I see thee, whether this *understanding*, and this *will*, and this *Memory*, may not decay, to the *discouragement*, and the *ill interpretation* of them, that see that heavie change in me, I cannot tell. It was for thy blessed, thy powerfull Sonne alone, to tread the *wine-presse alone*, and none of the people with him, Esa. 63. 3. I am not able to passe this agony alone; not alone with-

## Devotions.

without thee ; Thou art thy spirit ; not alone without thine ; spirituall and temporall *Physicians* are thine ; not alone without mine ; Those whom the bands of blood , or friendship , hath made mine , are mine ; And if thou , or thine , or mine , abandon mee , I am alone , and woe unto mee , if I bee alone. *Elias* himselte fainted under that apprehension, *Loe, I am left alone*; 1 Reg 14. 14. and *Martha* murmured at that, said to *Christ*, Lord, dost thou not care , that my sister hath left mee to serve alone ? *Luc.* 10. 40. Neither could , *Jeremiah* enter into his *Lamentations*, from

## Devotions.

a higher ground then to say, *How doth the Citie* solitary, that was full of people. *Ier. 1. 1.* O my God, is the *Leper*, that thou hast condemned to live alone; Have I such a *Leprosie* in my Soule, *Lev. 13. 49.* that I must die alone; alone without thee? Shall this come to such a *leprosie* in my body, that I must die alone? Alone without them that should assist, that should comfort mee? But comes not this *Expostulation* too neere a *murmuring*? Must I bee concluded with that, that *Moses* was commanded to come neere the Lord alone? *Ex. 14. 2.* That solitarinesse, and

## Devotions.

and dereliction, and abandoning of others, disposes us best for *God*, who accompanies us most alone? May I not remember, and apply too; that though *God* come not to *Jacob*, *Gen. 32. 24.* till hee found him alone, yet when hee found him alone, *he wrestled with him and lamed him?* That when in the dereliction and forsaking of friends and *Physicians*, a man is left alone to *God*, *God* may so wrestle with this *Jacob*, with this *Conscience*, as to put it out of joynt, and so appeare to him, as that hee dares not looke upon him face to face, when as by  
way

## *Devotions.*

way of reflection, in the  
consolation of his tempo-  
rall or spiritual servants  
and ordinances hee durst  
if they were there? But  
faithfull friend is the physick  
of life, and they that fear  
the Lord, shall find him  
*Ecclus. 6. 16.* Therefore  
hath the Lord afforded me  
both in one person, that  
Physician, who is  
my faithfull  
friend.

## Devotions.

### 5. PRAYER.

**O** Eternall, and most  
Gracious *God*, who  
calledst downe fire from  
*Heaven* upon the sinfull Ci-  
ties, but *once*, and openedst  
the *Earth*, to swallow the  
*Murmurers*, but *once*, and  
threwst downe the *Tower*  
of *Siloe* upon sinners, but  
*once*, but for thy workes of  
Mercie repeatest them of-  
ten, and still workest by  
thine owne patternes, as  
thou broughtest *Man* into  
this world, by giving him  
a helper fit for him so whe-  
ther it be thy will to con-  
tinue mee long thus, or to  
dis-

## Devotions.

dismissione mee by death, be  
pleased to afford mee the  
helpes fit for both cond  
tions, either for my weak  
stay here, or my finall tran  
migration from hence. And  
if thou mayest receive glo  
ry by that way (and, by  
wayes thou mayst receive  
glory) glorifie thy selfe  
preserving this *body* from  
such infections, as might  
withhold those, who would  
come, or indanger the  
who doe come; and pre  
serve this *soule* in the fac  
ties thereof, from all su  
distempers, as might sha  
the assurance which  
selfe and others have ha  
that because thou hast lo



## Devotions.

ved me, thou wouldst love  
me to my end, and at my  
end. Open none of my  
Doores, not of my heart,  
not of my eares, not of my  
house, to any supplanter that  
would enter to undermine  
me in my Religion to thee,  
in the time of my weak-  
nesse, or to defame me, and  
magnifie himselfe, with  
false rumours of such a vi-  
olent story, and surprisall of me,  
after I am dead; Bee my  
preservation, and plead my sal-  
vation; worke it, and de-  
fend it; and as thy Trium-  
phant shall bee, so let the  
militant Church be assured,  
that thou wast my God, and  
thy servant, to, and in my  
ve

E con-

## Devotions.

consummation. Bless the  
the learning, and the labour  
of this Man, whom thou  
sendest to assist mee; and  
since thou takest me by the  
hand, and puttest mee into  
his handes (for I come  
him in thy name, who, in  
thy name comes to mee)  
since I clog not my hopes  
him, no nor my prayers to  
thee, with any limited con-  
ditions, but inwrap all  
those two Petitions, *Thy  
kingdome come, thy will be  
done*, prosper him, and  
lieve mee, in thy way,  
in thy time, and in  
thy measure.

*Amen.*

## Devotions.

6. Metuit.

*The Physician is afraid.*

### 6. MEDITATION.

Observe the *Physician*,  
with the same diligence,  
as he the *Disease*; I see hee  
feares, and I feare with him:  
to overtake him, I overrunne  
him in his feare, and I  
goe the faster, because hee  
makes his pace slowe; I  
feare the more, because he  
disguises his feare, and I see  
with the more sharpnes,  
because he would not have  
me see it. He knowes that  
his feare shall not disorder  
the practise, and exercise of

## Devotions.

his *Art*, but hee knowes  
that my *fear* may disorder  
the effect, and working  
of his practise. As the ill  
affections of the *Spleene*,  
complicate, and mingle  
themselves, with every in-  
firmity of the body, so  
doth *fear* insinuate it selfe  
in every *action*, or *passion* of  
the *Minde*; and as winds  
in the body will counter-  
feit any disease, and seeme  
the *Stone*, and seeme the  
*Gout*, so *fear* will counter-  
terfeit any disease of the  
*Minde*; It shall seeme love, ha-  
a love of having, and it is  
but a *fear*; a jealous and  
suspicious *fear* of losing;  
It shall seeme *valour*, in the  
despising

## Devotions.

despising, and undervaluing danger, and it is but *fear*, in an over-valuing of *opinion*, an *estimation*, and a feare of losing that. A man that is not afraid of a *Lion*, is afraid of a *Cat*; not afraid of *starving*, and yet is afraid of some *joynt of meat* at the table, presented to feed him; not afraid of the sound of *Drummes*, and *Trumpets*, and *Shot*, and those, which they seeke to drowne, the last cries of men, and is afraid of some particular *harmonious Instrument*; so much afraid, as that with any of these the *Enemy* might drive this man, otherwise valiant enough,

## Devotions.

out of the Field. I know not, what feare is, nor know not what it is that I feare now; I feare not the hastening of my *death*, and yet I doe feare the increase of the *disease*; I should belie *Nature*, if I should deny that I feared this, and I should say that I feared *death*, I should belie *God*. My weaknesse is from *Nature*, who hath but her *measure*, my strength is from *God*, who possessees and distributes infinitely. As then every cold ayre is not a *dampe*, every shivering is not a *stupefaction*, so every *feare* is not a *fearefulness*, every declination is not a

## Devotions.

now running away, euery deba-  
or thing is not a resolving, euery  
at wish, that it were not thus,  
this is not a murmuring, nor a  
and dejection though it bee  
case thus; but as my Physicians  
be feare puts not him from his  
de practise, neither doth mine  
di put mee, from receiving  
red from God, and Man, and  
d my selfe, spirituall, and ci-  
vill, and morall assistan-  
ces, and consolations.

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E 4

6. Ex-

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## Devotions.

### 6. EXPOSTULATION.

**M**y God, my God, I find  
in thy Book, that feare  
is a stifling spirit, a spirit of  
suffocation; That Ishbosheth  
could not speake, nor reply in  
his owne defence to Abner,  
because he was afraid, 2 Sam.  
3. 11. It was thy servant  
Iobs case too, who before  
hee could say any thing to  
thee, sayes of thee, Let him  
take his rod away from mee,  
and let not his feare terrifie  
me, then would I speake with  
him, and not feare him, but  
it is not so with me. Iob. 9. 34.  
Shall a feare of thee, take a-  
way my devotion to thee?

Dost



## Devotions.

Dost thou command me to  
*speake* to thee, and com-  
mand mee to feare thee,  
and doe these destroy one  
another? There is no per-  
plexity in thee, *my God*; no  
inextricablenesse in thee, *my*  
*light*, and *my clearnesse*; *my*  
*Sunne*, and *my Moone*, that  
directest me as well in the  
night of adversity and feare,  
as in my day of prosperity  
and confidence. I must then  
*speake* to thee, at all times,  
but when must I *feare* thee?  
At all times too. When  
didst thou rebuke any Pe-  
titioner with the name of  
*Importunate*? Thou hast  
propos'd us a *Parable* of a  
*Judge* that did Iustice at  
E 5 last,

## Devotions.

last, because the Client was importunate, and troubled him; *Luc. 18. 1.* But thou hast told us plainly, that thy use in that *Parable*, was not, that thou wast troubled with our importunities, but (as thou saist there) *That we should alwayes pray. Lu. 11. 5.* And to the same purpose thou proposhest another, that *If I presse my friend, when hee is in bed at mid-night, to lend me bread, though he will not rise because I am his friend, yet because of mine importunity, hee will.* God will do this, whensoever thou askest, and never call it *Importunity*. Pray in thy bed at mid

## Devotions.

midnight, and God will not say, I will heare thee to morrow upon thy knees, at thy bed-side; pray upon thy knees then, and God will not say, I will heare thee on *Sunday*, at *Church*; God is no *dilatory* God, no troward God; Prayer is never *unseasonable*, God is never asleepe, nor absent. But, *O my God*, can I doe this, and *fear* thee; come to thee, and speake to thee, in all places, at ali houres; and *fear* thee? Dare I aske this question? There is more boldnesse in the *Question*, then in the *comming*: I may doe it, though I *fear* thee; I cannot do it, except I *fear* thee.

## Devotions.

thee. So well hast thou provided, that we should alwayes feare thee, as that thou hast provided, that we should feare no person but thee, nothing but thee; no men? No. Whom? *The Lord is my helpe, and my salvation, whom shall I feare? Psalm. 27. 1. Great enemies: not great enemies; for no enemies are great to them that feare thee; Feare not the people of this land, for they are Bread to you; Num. 14. 9. They shall not onely not eat us, not eat our Bread, but they shall be our Bread; Why should we feare them? But for all this metaphorical bread, vi-*  
ctory

## Devotions.

story over enemies, that  
thought to devoure us, may  
we not feare, that we may  
lacke bread literally? And  
feare famine, though wee  
feare not enemies? Young  
Lyons doe lacke, and suffer  
hunger, but they that seeke  
the Lord, shall not want any  
good thing. *Psalm. 35. 70.*  
Never? Though it be well  
with them at one time, may  
they not feare, that it may  
be worse? *Wherefore should*  
*I feare in the dayes of evill,*  
*sayes thy servant David?*  
*Psalm. 46. 5.* Though his  
owne sinne had made them  
evill, he feared them not.  
No? not if this evill deter-  
mine in death? Not though  
in

## Devotions.

in a death ; not, though in a death inflicted by violence, by malice, by our own edesert, *fear not the sentence of death, Eccclus. 41. 3.* if thou feare God. Thou art, O my God, so far from admitting us, that feare thee , to feare others, as that thou makest others to feare us ; As Herod feared Iohn, because he was a holy and a just man, and observed him. *Mar. 6. 20.* How fully then, O my abundant God, how gently, O my sweet , my easie God, dost thou unentangle me, in any scruple arising out of the consideration of this thy feare ? Is not this that which thou intendest , when thou sayest,

elt,

## Devotions.

est, *The secret of the Lord is with them that feare him; Psalm. 25. 14.* The secret, the Myſtery of the right uſe of feare. Doſt thou not meane this, When thou ſayeſt, *Wee ſhall underſtand the feare of the Lord? Have it, and have benefit by it; Prov. 2. 5.* have it, and ſtand under it, bee directed by it, and not bee dejected with it. And doſt thou not propoſe that Church for our example, when thou ſayeſt, *The Church of Iudea walked in the feare of God; Acts 9. 31.* they had it, but did not ſit downe lazily, nor fall downe weakely, nor ſinke under it. There is a  
feare

## Devotions.

feare which weakens men  
in the service of God: *Adam* was afraid because he  
was naked. *Gen.* 3. 10. They  
who have put off *thee*, are  
prey to all. They may feare,  
*For thou wilt laugh*, when  
their feare comes upon them,  
*Pro.* 1. 26. as thou hast told  
them more then once; *10.* 24.  
And thou wilt make them  
feare, where no cause of  
feare is, *Psal.* 14. 5. thou hast  
told them more then once  
too. *Psal.* 53. 6. There is a  
feare that is a punishment  
of former wickednesse; and  
induces more: *Though some*  
*said of thy Sonne, Christ*  
*Iesus*, that hee was a good  
man, yet no man spake openly,  
for



## Devotions.

for feare of the Jewes: John  
7. 13. Ioseph was his Disci-  
ple; but secretly, for feare  
of the Jewes: Io. 19. 38.  
The Disciples kept some  
meetings, but with doores  
shut for feare of the Jewes.  
Io. 29. 19. O my God, thou  
givest us Feare for Ballast  
to carry us stedily in all  
weathers. But thou wouldst  
ballast us, with such Sand, as  
should have Gold in it,  
with that feare which is thy  
feare, for the feare of the  
Lord is his Treasure. Esa.  
33. 6. Hee that hath that,  
lacks nothing that Man can  
have, nothing that God does  
give. Timorous men thou  
rebukest, Why are yee feare-  
full

## Devotions.

full, O yee of little faith  
*Mat. 8. 26.* Such thou dis-  
misst from thy Service  
with scorne, though  
them there went from *Ge-*  
*deons* Army, 22000. and  
remained but 10000. *Im-*  
*7. 3.* Such thou sendest  
farther then so; thither  
from whence they never  
returne, The fearefull and  
the unbeleeving, into the  
burning lake, which is the se-  
cond death. *Apo. 21. 8.*  
There is a feare, and there  
is a hope, which are equal  
abominations to thee; for  
they were confounded, because  
they hoped, sayes thy servant  
*Iob: 10. 6. 20.* because they  
had misplac'd, mis-entrust  
their

## Devotions.

their hopes ; they hoped  
and not in thee , and such  
shall feare , and not feare  
thee. But in thy feare , my  
God, and my feare, my God,  
and my hope , is hope, and  
love, and confidence , and  
peace, and every limbe, and  
ingredient of happinesse en-  
wrapped ; for Joy includes  
all ; and feare and joy con-  
sist together ; nay, constitute  
one another ; The women  
departed from the Sepulchre,  
Mat. 28. 8. the women  
who were made supernume-  
rary Apostles , Apostles to  
the Apostles ; Mothers of  
the Church and of the Fa-  
thers , Grandfathers of the  
Church, the Apostles them-  
selves

## Devotions.

selves, the women, Angels  
of the Resurrection, were  
from the Sepulchre, with  
fear and joy; they ranne  
saves the Text, and they  
ranne upon those two legs  
fear and joy; and both was  
the right leg, they joy in  
thee, O Lord, that fear  
thee, and fear thee onely,  
who feelee this joy in thee.  
Nay, thy fear, and thy love  
are inseparable; still we are  
called upon, in infinite pla-  
ces, to fear God; yet the  
Commandement, which is  
the root of all, is, Thou shalt  
love the Lord thy God; Hee  
doth neither, that doth not  
both; hee omits neither,  
that does one. Therefore  
when

## Devotions.

when thy servant *David*  
had said, *Psalms. 111. 10.*  
that the feare of the Lord is  
the beginning of wisdom;  
and his Sonne had repeated  
again, *Prov. 1. 7.* Hee  
that collects both, calls this  
feare, the root of wisdom;  
*Ecclus. 1. 20. 27.* And that  
it may embrace all, hee calls  
it wisdom it selfe. A wise  
man therefore is never with-  
out it, never without the  
exercise of it: Therefore  
thou sentest *Moses* to thy  
people, That they might  
learne to feare thee all the  
dayes of their lives: *Dent.*  
*10.* not in heauie, and  
calamitous, but in good, and  
therefull dayes too: for,  
*Noah,*

## Devotions.

Noah, who had assurance of his deliverance, yet moved with feare, prepared an Arke, for the saving of his house. Heb. 11. 7. A wise man will feare in every thing. Eccles. 18. 27. And therefore though I pretend, to no other degree of wisdom, I am abundantly rich in this, that I lye here possessed with that feare, which is thy feare, both that this sicknesse is thy immediate correction, and not merely a naturall accident; and therefore fearefull, because it is a fearefull thing to fall into thy hands, and that this feare preserves mee from all inordinate feare, arising out

## Devotions.

of the infirmitie of Nature,  
because thy hand being up-  
on mee, thou wilt never  
let mee fall out of thy  
hand,

---

### 6. PRAYER.

**O** Most mighty God, and  
merciful God, the God  
of all true sorrow, and true  
joy too, of all feare, and of  
all hope too, as thou hast gi-  
ven mee a repentance, not to  
be repented of, so give mee.  
O Lord, a feare, of which I  
may not bee afraid. Give  
me tender, and supple, and  
conformable affections, that  
as I joy with them that joy,  
and

## Devotions.

and *mourne* with them, *thou* *mourne*, so I may *fear* with them that *fear*. And since thou hast vouchsafed to discover to mee, in his *fear* whom thou hast admitted to bee my assistance in this sicknesse that there is danger therein, let mee not O *Lord*, goe about to overcome the sense of that *fear*, so farre, as to pretermitt the fitting, and preparing of my selfe, for the worst that may bee feared, the passage out of this life. Many of thy blessed *Martyres*, have passed out of this life, without any shew of *fear*; but thy most blessed *Sonne* himselfe did not so. Thy *Martyres*



## *Devotions.*

*tyres* were known to be but *men*, and therefore it pleased thee, to fill them with thy *Spirit*, and thy *Power*, in that they did *more* then *men*; Thy *Sonne* was declared by thee, and by himselfe to be *God*; and it was requisite that hee should declare himselfe to be *Man* also, in the weakenesses of *Man*. Let mee not therefore, *O my God*, be ashamed of these *feares*, but let me feele them to determine, where his feare did, in a present submitting of all to thy will. And when thou shalt have inflamed and thawed my former coldnesses, and indevotions,

F

with

with these heats, and quenched my former heats, with these sweats, and inundations, and rectified my former presumptions, and negligences with these fears, be pleased O Lord, as one made so by thee, to thinke me fit for thee; And whether it be thy pleasure, to dispose of this body, this garment so, as to put it to a farther wearing in this world, or to lay it up in the *common wardrop*, the grave, for the next, glorifie thy selfe in thy choice now, and glorifie it then, with that Glorie, which thy *Sonne*, our *Saviour Christ Iesus* hath purchased for them,

## Devotions.

them, whom thou makest  
partakers of his *Resurrecti-*  
*on. Amen.*

---

7. Socios sibi jungier instat.

*The Physician desires to have  
others joyned with him.*

---

## 7. MEDITATION.

**T**Here is more feare,  
therefore more cause.  
If the *Physician* desire help,  
the burden growes great :  
There is a growth of the  
*disease* then ; But there must  
be an *Autumne* too ; But  
whether an *Autumne* of the  
*disease* or *mee*, it is not my

## Devotions.

part to choofe ; but if it be of *me*, it is of both. My difeafe cannot *furvive* *me*, I may *outlive* it. Howfoever, his defiring of others, argues his *candor*, and his *ingenuity* ; If the danger be *great*, he *juftifies* his proceedings, and he *difguifes* nothing, that calls in *witneffes* ; And if the danger be not *great*, hee is not *ambitious*, that is fo ready to divide the thankes and the honor of that worke, which hee begunne alone, with others. It diminifhes not the dignity of a *Monarch*, that hee derive part of his care upon others ; God hath not made many *Sunnes*, but hee hath

## Devotions.

path made many Bodies,  
that receive, and give light.  
The Romanes beganne with  
one King; they came to two  
Con'suls, they returned in  
extremities, to one Dictator  
or: whether in one, or  
many, the Soueraignty is  
the same, in all States, and  
the danger is not the more,  
and the providence is the  
more, where there are more  
Physicians; as the State is  
the happier, where busines-  
ses are carryed by more  
counsellors, then can be in one  
rest, how large soever.  
Diseases themselves hold  
consultations, and conspire  
how they may multiplie,  
and joyne with one ano-  
ther,

## Devotions.

ther, and *exalt* one anothers  
force, so; and shall we not  
call *Physicians*, to *consultations*? *Death* is in an old  
mans doore, hee appeares  
and tells him so, and *Death*  
is at a young mans backe  
and sayes nothing; *Age* is  
*sickenesse*, and *Youth* is  
*ambush*; and wee need  
many *Physicians*, as may  
make up a *Watch*, and speake  
every inconvenience. There  
is scarce any thing, that hath  
not killed sombody; a *haire*  
a *feather* hath done it; Nay  
that which is our best *Antidote*  
against it, hath done it  
the best *cordiall* hath beene  
*deadly Poyson*; Men have  
dyed of *Ioy*, and almost for  
bidde

## Devotions.

bidden their Friendes to weep for them, when they have seene them die laughing. Even that *Tyrant Dismissus* ( I thinke the same, that suffered so much after) who could not die of that sorrow, of that high fall, from a *King* to a *wretched private man*, dyed of so poore a *Ioy*, as to bee declar'd by the people at a *Theater*, that hee was a good *Poet*. We say often, that a *Man may live of a little*; but, alas, of how much lesse may a *Man die*? And therefore the more assistants, the better; who comes to a day of hearing, in a cause of any importance, with one

## Devotions.

*Advocate ?* In our *Funerals*, wee our selves have no interest ; there wee cannot *advise*, wee cannot *direct*. And though some *Nations* (the *Egyptians* in particular) built themselves better *Tombes*, then *Houses*, because they were to dwell longer in them; yet amongst our selves, the greatest man of *stile*, whom wee have had, *The Conqueror*, was left, as soone as his soule left him, not only without persons to assist at his grave, but without a grave. Who will keep us then, we know not ; As long as we can, let us admit as much *helpe*, as wee can ; Another, and another,



## Deviations.

other *Physician*, is not another, and another *Indication*, and *symptoms* of death, but another, and another *Assistant*, and *Proflour* of *life*: Nor doe they so much feede the *Imagination* with *Apprehension* of *Danger*, as the *Understanding* with *Comfort*; Let not one bring *learning*, another *diligence*, another *Religion*, but every one bring all, and, as many *Ingredients* enter into a *Receipt*, so may many men make the receipt. But why doe I exercise my *Meditation* so long upon this, of having plentifull helpe in time of need? Is not my *Meditation* rather to be in-

## Devotions.

clined another way, to con-  
dole, and commiserate their  
distresse, who have none.  
How many are sicker (per-  
chance) then I, and layd in  
their wofull straw at home  
(if that corner bee a home)  
and have no more hope of  
helpe, though they dye,  
then of preferment, though  
they live? Nor do no more  
expect to see a *Physician*  
then, then to be an *Officer*  
after; of whom, the first  
that takes knowledge, is  
the *Sexton* that buries them;  
who buries them in *oblivi-*  
*on* too? For they doe but  
fill up the number of the  
dead in the Bill, but we shal  
never heare their *Names*,  
till

## *Devotions.*

till wee reade them in the Booke of life, with our owne. How many are sicker (perchance) then I, and throwne into *Hospitalls*, where, (as a Fish left upon the sand, must stay the tide) they must stay the *Phisicians* houre of visiting, and then can bee but *visited*? How many are sicker (perchance) then all wee, and have not this *Hospitall* to cover them, nor this Straw, to lie in, to die in, but have their *Grave-Stone* under them, and breath out their soules in the cares, and in the eyes of Passengers, harder then their bed, the flint of the street? That taste of  
no

## Devotions.

no part of our *Phisicke*, but  
a *sparing dyet*, to whom or-  
dinary porridge would bee  
*Iulip* enough, the refuse of  
our servants, *Bezar* enough,  
and the off-scowring of our  
*Kitchin* tables, *Cordiall* e-  
nough. O my *soule*, when  
thou art not enough awake,  
to blesse thy *God* enough for  
his plentifull mercie, in af-  
fording thee many *Helpers*,  
remember how many lacke  
them, and helpe them to  
them, or to those other  
things, which they  
lacke as much  
as them.

## Devotions.

### 7. EXPOSTULATION.

**M**Y God, my God, thy blessed servant *Augustine* begg'd of thee, that *Moses* might come, and tell him what hee meant by some places of *Genesis*: May I have leave to aske of that *Spirit*, that writ that Booke, why when *David* expected newes from *Ioabs* Army, and that the watchman told him, that he saw a man running alone, 2 Sam. 18. 25. *David* concluded out of that circumstance, That if hee came alone, he brought good newes? I see the Grammar, the word

## Devotions.

word signifies so, and is so ever accepted, *Good newes*; but I see not the *Logique*, nor the *Rhetorique*, how *David* would proove, or perswade that his newes was *good*, because he was *alone*, except a greater company might have made great impressions of danger, by imploring, and importuning present supplies: Howsoever that be, I am sure, that that which thy Apostle says to *Timothy*, 2 *Tim.* 4. 11. *Only Luke is with me*; *Luke*, and no body but *Luke*, hath a taste of complaint and sorrow in it: Though *Luke* want no testimony of *ability*, of *forwardnesse*, of

## Devotions.

constancie, and perseverance,  
in assisting that great building,  
which Saint Paul laboured in,  
yet Saint Paul is affected with that,  
that there was none but Luke,  
to assist. We take S. Luke  
to have beene a Physician,  
and it admits the application  
the better, that in the  
presence of one good Physician  
wee may be glad of more.  
It was not onely a civill  
spirit of policie, or order  
that moved Moses father  
in law, *Exod. 18 13.*  
to perswade him to divide  
the burden of government,  
and Iudicature, with others,  
and take others to his assistance,  
but it was also thy  
im-

## Devotions.

immediate spirit, O my God, that moved *Moses* to present unto thee *seventie of the Elders of Israel*, *Numb. 11. 16.* to receive of that spirit, which was upon *Moses* onely before, such a portion as might ease him in the government of that people; though *Moses* alone had indowments above all, thou gavest him other assistants. I consider thy plentifull goodnesse, O my God, in imploying *Angels*, more then one, in so many of thy remarkable works. Of thy *Sonne*, thou sayst; *Let all the Angels of God worship him; Heb. 1. 6.* If that bee in *Heaven*, up-  
on



## Devotions.

on *Earth*, he sayes that hee  
could command twelve Le-  
gions of *Angels*, *Mat* 26. 53.  
And when *heaven* and *earth*  
shall bee all one, at the last  
day, *Thy Sonne*, O *God*, the  
*Sonne of Man*, shall come in  
his glory, and all the holy *An-*  
*gels* with him. *Mar.* 25. 31.  
The *Angels* that celebrated  
his birth to the *Shepherds*,  
*Luc.* 21. 15. The *Angels*  
that celebrated his second  
birth, his *Resurrection* to  
the *Maries*, *Ioh.* 20. 12.  
were in the plurall, *Angels*  
associated with *Angels*. In  
*Jacobs Ladder*, they which  
ascended and descended, *Gen.*  
28 12. and maintained the  
trade between *Heaven* and  
*Earth*,

## Devotions.

*Earth*, betweene thee and us, they who have the Commission, and charge to guide us in all our wayes, *Psalme*. 91. 13. they who hastned *Lot*, *Gen.* 19. 15. and in him, us, from places of danger and tentation, they who are appointed to instruct and governe us in the Church heere, *Apoc.* 1. 20. they who are sent to punish the disobedient and refractory, *Apoc.* 8. 2. that they are to be the *Mowers*, and *harvestmen*, *Mat.* 13. 39. after wee are growne up in one field, the Church, at the day of *Iudgement*, they that are to carry our *soules* whither they carred *Lazarus*, *Luke* : 16.

## Devotions.

16. 22. they who attend at the severall gates of the new *Ierusalem*, *Apoc. 21. 12* to admit us there ; all these who administer to thy servants, from the first to their last, are *Angels*, *Angels* in the plurall, in every service, *Angels* associated with *Angels*. The power of a single *Angel* wee see in that one, who in one night destroyed almost 200000. in *Senacheribs* army, *1 Reg. 19 35.* yet thou often employest many ; as wee know the power of salvation is abundantly in any one *Evangelist*, and yet thou hast afforded us *four*. Thy Son proclaimes of himself, *That thy Spi-*

## Devotions.

*Spirit, hath annointed him to preach the Gospel, Lu. 4. 18. yet hee hath given others for the perfiting of the Saints in the work of the Ministrie, Eph. 4. 11. Thou hast made him Bishop of our soules, 1 Pe. 2. 25. but there are other Bishops too. Hee gave the holy Gh<sup>st</sup>, and others gave it also Ioh. 20. 22. Thy way, O my God, (and, O my God, thou lovest to walk in thine owne waies, for they are large) thy way from the beginning, is multiplication of thy helpes; and therefore it were a degree of ingratitude, not to accept this mercie of affording mee many helpes for my bodily health,*

## Devotions.

as a *type* and *earnest* of thy gracious purpose now, and ever, to afford me the same assistances. That for thy great *helpe*, thy *Word*, I may seeke that, not from *corners*, nor *Conventicles*, nor *Schismaticall singularities*, but from the association, and communion of thy *Catholicke Church*, and those persons, whom thou hast alwaies furnished that *Church* withall: And that I may associate thy *Word*, with thy *Sacrament*, thy *Seale*, with thy *Patent*; and in that *Sacrament* associate the *signe* with the *thing signified*, the *Bread* with the *Body* of thy *Son*; so, as I may be  
sure

## Devotions.

sure to have received both,  
and to be made thereby, (as  
thy blessed servant *Augu-  
stine* sayes) the *Arke*, and  
the *Monument*, and the  
*Tombe* of thy most blessed  
*Sonne*, that *hee*, and all the  
*merits*, of his death, may  
by that receiving, be buried  
in me, to my quickning in  
this world, and my im-  
mortall establishing  
in the next.

\*\*\*

7. PRAYER.

**O** *Eternall, and most Gracious God, who gavest to thy servants in the wilderness, thy Manna, bread so conditioned, qualified so, as that, to every man, Manna tasted like that, which that man liked best, I humbly beseech thee, to make this Correction, which I acknowledge to bee part of my daily bread, to taste so to mee, not as I would, but as thou wouldest have it taste, and to conforme my tast, and make it agreeable to thy will. Thou wouldst have thy Corrections taste of*

## Devotions.

of *Humiliation*, but thou  
wouldst have them taste of  
*Consolation* too; taste of  
*danger*, but taste of *Assu-*  
*rance* too. As therefore  
thou hast imprinted in all  
thyne *Elements*, of which  
our Bodies consist, two ma-  
nifest qualities, so that, as  
thy Fire *dries*, so it *beats*  
too; and as thy Water  
*moys*ts, so it *cooles* too, for  
*O Lord*, in these *Corrections*  
ons, which are the *elements*  
of our *regeneration*, by which  
our *soules* are made thine  
imprint thy two qualities  
those two operations, that  
as they *scourge* us, they may  
scourge us into the way to  
thee: that when they have  
shew



## *Devotions.*

shewed us, that we are nothing in our selves, they may also shew us, that thou art all things unto us. When therefore in this particular circumstance, *O Lord* (but none of thy Iudgements are *circumstances*; they are all of all *substance*, of thy good purpose upon us) when in this particular, that hee, whom thou hast sent to assist me, desires *assistants* to him, thou hast let me see, in how few houres thou canst throw mee beyond the helpe of man, let mee by the same light see that no vehemence of sicknesse, no tentation of Satan, no guiltinesse of sinne, no pri-

G

son

## Devotions.

son of death, not this first  
this *sicke bed*, not the other  
prison, the close and darke  
*grave*, can remove me from  
the determined, and good  
purpose, which thou hast  
sealed concerning mee. Let  
mee thinke no degree of  
this thy correction, *casual*  
or without *signification*; but  
yet when I have read it in  
that language, as it is a cor-  
*rection*, let mee translate it  
into another, and reade it  
as a *mercie*; and which of  
these is the *Originall*, and  
which is the *Translation*;  
whether thy *Mercie*, or  
thy *Correction*, were the  
primary, and originall in-  
tention in this sicknesse,

## Devotions.

cannot conclude, though death conclude mee; for as it must necessarily appeare to bee a *Correction*, so I can have no greater argument of thy *Mercie*, then to die in *thee*, and by that death, to be united to him, who dyed for me.

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8. Et Rex ipse suum mittit.

*The King sends his owne  
Physician.*

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## 8. MEDITATION.

**S**Till when wee returne to that *Meditation*, that *Man is a World*, wee finde new *Discoveries*. Let him

## Devotions.

bee a *World*, and himselfe  
will be the *Land*, and *Mi-  
sery* the *Sea*. His *Misery*,  
(for *Misery* is his, his owne;  
of the happinesse even of  
this *World*, hee is but *Te-  
nant*, but of *Misery* the  
*Free-holder*, of *Happinesse*  
hee is but the *Farmer*, but  
the *Vsfructuary*, but of *Mi-  
sery*, the *Lord*, the *Propri-  
etarie*) his *Misery*, as the  
*Sea*, swells above all the  
Hills, and reaches to the re-  
moteſt parts of this *Earth*,  
*Man*; who of himſelfe is  
but *Duſt*, and coagulated  
and kneaded into earth; by  
teares, his *Matter* is *Earth*,  
his *Forme*, *Misery*. In this  
*World*, that is *Mankinde*,  
the

## Devotions.

the highest ground, the eminentest *Hills*, are *Kings*; and have they line and lead enough to fadome this *Sea*, and say, My misery is but this deepe? Scarfe any Misery equall to *Sickenesse*; and they are subject to that equally, with their lowest subject. A Glasse is not the lesse brittle, because a *Kings* Face is represented in it; nor a King the lesse brittle, because *God* is represented in him. They have *Phisicians* continually about them, and therefore *Sicknesses*, or the worst of *Sickenesses*, continuall feare of it. Are they *Gods*? He that called them so, cannot flatter.

## Devotions.

They are *Gods*, but *sicke Gods*; and *God* is presented to us under many humane affections, as farre as *Infirmities*; *God* is called *Angry*, and *Sorry*, and *Wearry*, and *Heavie*, but never a *Sicke God*: for then hee might die like men, as our *Gods* doe. The worst that they could say in reproach, and scorne of the *Gods* of the *Hethen*, was, that perchance they were asleepe; but that *Gods* are so sicke, as that they cannot sleepe, are in an infirmer condition. A *God*, and need a *Physician*? A *Jupiter*, and need an *Aesculapius*? that must have *Rhenbarb* to purge his  
Choller,

## Devotions.

*Choller*, lest he be too angry, and *Agaricke* to purge his *Flegme*, lest he bee too drowfie; that as *Tertullian* sayes of the *Egyptian* Gods, *Plants*, and *Herbes*, That God was beholden to Man, for growing in his Garden, so we must say of these Gods, Their eternity (an eternity of threescore and ten years) is in the *Apothecaries* shop, and not in the *metaphoricall* Deity. But their Deity is better expressed in their *humility*, then in their *height*; when abounding and overflowing, as God, in means of doing good, they descend, as God, to a communication of their abundan-

## Devotions.

ces with men, according to their necessities, then they are *Gods*. No man is well, that understands not, that values not his being well, that hath not a cheerefulness, and a joy in it; and whosoever hath this *Joy*, hath a desire to communicate, to propagate that, which occasions his happiness, and his *Joy*, to others; for every man loves witnesses of his happiness; and the best witnesses, are experimentall witnesses; they who have tasted of that in themselves, which makes us happy: It consummates therefore, it perfits the happiness of *Kings*, to conferre,



## Devotions.

ferre, to transferre, honour, and riches, and (as they can) health, upon those that need them.

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### 8. EXPOSTULATION.

**M**Y God, my God, I have a warning from the *Wise man*, that when a rich man speaketh, every man holdeth his tongue, and looke what he saith, they extoll it to the clouds; but if a poore man speake, they say, what fellow is this? And if hee stumble, they will helpe to overthrow him. *Ecclus. 13. 23.* Therefore may my words bee undervalued, and my

## Devotions.

errors aggravated, if I offer to speake of *Kings*; but not by thee, O my God, because I speake of them, in they are in *thee*, and of *thee*, as thou art in *them*. Certainly those men prepare a way of speaking negligently, or irreverently of *thee*, that give themselves that liberty, in speaking of thy *Viceroyents, Kings*: for thou who gavest *Augustus* the *Empire*, gavest it to *Nero* too, and *Vespasian* had it from thee, so had *Julian*; Though *Kings* deface in themselves thy first *Image*, in their owne soule, thou givest no man leave to deface thy second *Image*, imprinted indelibly

## Devotions.

delibly in their *Power*. But thou knowest, *O God*, that if I should be slacke in celebrating thy mercies to me exhibited by that royall Instrument, my *Soveraigne*, to many other faults, that touch upon *Allegeance*, I should adde the worst of all, *Ingratitude*, which constitutes an ill man; and faults which are defects in any particular function, are not so great as those that destroy our *Humanity*; It is not so ill, to bee an ill subject, as to be an ill man; for hee hath an universall illness, ready to flow, and powre out it selfe into any mold, any forme, and to spend

## Devotiens.

spend it selfe in any function. As therefore thy *Sonne* did upon the *Coyne*, I looke upon the *King*, and I aske whose *Image*, and whose *Inscription* he hath; and he hath *thine*; and I give unto thee, that which is *thine*, I recommend his happinesse to thee, in all my sacrifices of thanks, for that which he injoyes, and in all my prayers, for the continuance and enlargement of them. But let mee stop, *my God*, and consider; will not this looke like a piece of art, and cunning, to convey into the World an opinion, that I were more particularly in his care, then other men?

## Devotions.

men? And that herein, in a shew of *humility*, and *thankfulnesse*, I magnifie my selfe more then there is cause? But let not that *Jealousie* stop me, *O God*, but let me goe forward in celebrating thy *Mercie* exhibited by him. This which hee doth now, in assisting so my bodily health, I know is common to mee with many: Many, many have tasted of that expression of his graciousnesse. Where hee can give health by his owne hands, hee doth; and to more then any of his *Predecessors* have done: therefore hath *God* reserved one Disease for him, that hee  
onely

## Devotions.

onely might cure it, though perchance not onely by one *Title*, and *Interest*, nor onely as one *King*. To those that neede it not, in that kinde, and so cannot have it by his owne hand, hee sends a *Donative* of health, in sending his *Physician*. The holy *King Saint Lewis*. in *France*, and our *Mand*, is celebrated for that, that personally they visited *Hospitalls*, and assisted in the *Cure*, even of loathsome *Diseases*. And when that religious *Empresse Placilla*, the wife of *Theodosius*, was told, that shee diminished her selfe too much in those personall *Assistances*, and might

## Devotions.

might doe enough in sending reliefe, shee sayd, *She would send in that capacity, as Empresse, but shee would goe too, in that capacity as a Christian, as a fellow-member of the body of thy Sonne, with them.* So thy servant David applies himselfe to his people, *2 Sam. 19. 12.* so he incorporates himselfe in his people, by calling them *His brethren, his bones, his flesh*; And when they fell under thy hand, even to the pretermitting of himselfe, he presses upon thee by prayer for them; *I have sinned, but these sheepe what have they done? Let thine hand I pray thee bee against mee*

## Devotions.

me and against my Father's house. 2 Sam. 24. 14. It is kingly to give; when *Araumah* gave that great, and free present to *David*, that place, those Instruments for Sacrifice, and the Sacrifices themselves, it is sayd there, by thy spirit, *All these things did Araumah give, as a King to the King.* 2 Sam. 24. 17. To give is an approaching to the condition of *Kings*, but to give *health*, an approaching to the *King of Kings*, to thee. But this his assisting to my bodily health, thou knowest, *O God*. and so doe some others of thine honourable servants know, is but the twi-light  
of



## *Devotions.*

of that day, wherein thou, through him, hast shined upon mee before; but the eccho of that voice, whereby thou, through him, hast spoke to ~~me~~ before; Then, when he; first of any man conceived a hope, that I might bee of some use in thy *Church*, and descended to an intimation, to a perswasion, almost to a sollicitation, that I would imbrace that Calling. And thou who hadst put that desire into his heart, didst also put into mine, an obedience to it; and I who was sicke before, of a vertiginous giddinesse, and irresolution, and almost spent all my time in consulting

## Devotions.

ting how I should spend it,  
was by this *Man of God*,  
and *God of Men*; put into  
the poole and recovered;  
when I asked, perchance,  
a *stone*, he gave me bread;  
when I asked, perchance,  
a *Scorpion*, hee gave mee a  
*Fish*; when I asked a tem-  
porall *Office*, he denyed not,  
refused not that, but let me  
see, that hee had rather I  
rooke this. These things  
thou O *God*, who forget-  
test nothing, hast not for-  
got, though perchance, he  
because they were beneficia-  
hath; but I am not onely  
a *witnesse*, but an *instance*,  
that our *Iehoshaphat* hath  
care to ordaine *Priests*, as  
well

## Devotions.

well as *Judges: 2 Chronic.*  
4. 8. And not onely to  
send *Physicians* for tempo-  
rall, but to be the *Physician*  
for spirituall health.

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### 8. PRAYER.

**O** Eternal, and most gra-  
cious God, who thought  
thou have reserved thy trea-  
sure of perfit loy, and per-  
fit Glory, to bee given by  
thine owne handes: then,  
when by seeing thee, as  
thou art in thy selfe, and  
knowing thee, as wee are  
knowne, we shall possesse in  
an instant, and possesse for  
ever, all that can any way  
con-

## Devotions.

conduce to our happinesse,  
yet here also in this World,  
givest us such *earnests* of  
that full payment, as by the  
value of the *earnest*, we may  
give some estimate of the  
treasure, humbly, and thank-  
fully I acknowledge, that  
thy blessed *Spirit* instructs  
me, to make a difference of  
thy Blessings in this world,  
by that difference of the  
*Instruments*, by which it  
hath pleased thee to derive  
them unto me. As we see  
thee here in a *Glasse*, so we  
receive from thee here by  
*reflection*, & by *Instruments*.  
Even *Casual* things come  
from thee; and that which  
we call *Fortune* here, hath  
another

## Devotions.

another *Name* above. *Nature* reaches out her hand, and gives us *Corn* and *Wine*, and *Oile*, and *Milke*, but thou fillest her hand before, and thou openest her hand, that shee may raine downe her showres upon us. *Industry* reaches out her hand to us, and gives us *Fruites* of our *Labour* for our selves, and our posteritie; but thy *Hand* guides that hand, when it *sowes*, and when it *waters*; and the *increase* is from thee. *Friends* reach out their hands, and preferre us, but thy *Hand* supports that hand, that supports us. Of all these thy *Instruments* have

## Devotions.

have I received thy Blessing, O God, but blessed thy name most for the greatest that as a Member of the publike, and as a partaker of private favours too, by thy right hand, thy powerful hand set over us, I have had my portion, not only in the hearing, but in the *Preaching of thy Gospel*. Humbly beseeching thee that as thou continuest thy wonted goodnes upon the whole world, by the wonted means, and instruments, the same *Sunne*, and *Moon*, the same *Nature*, and *Industry*, so to continue the same Blessings upon this *State*, and this *Church* by

## Devotions.

the same hand, so long, as that thy *Sonne* when hee comes in the *Clouds*, may finde *Him*, or his *sonne*, or his *sonnes sonnes* ready to give an account, and able to stand in that *Judgement*, for their faithfull *Stewardship*, and dispensation of thy *Talents* so abundantly committed to them, and be to Him, *O God*, in all distempers of his *Body*, in all anxieties of *spirit*, in all holy sadnesses of *soule*, such a *Physician* in thy proportion, who art the greatest in *Heaven*, as he hath been in *soule*, and *body* to me, in his proportion who is the greatest upon earth.

## Devotions.

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9. Medicamina scribunt.

*Vpon their Consultation, they  
prescribe.*

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### 9. MEDITATION.

**T**HEY have seene mee  
and heard me, arraig-  
ned me in these fetters, and  
received the *Evidence*; I  
have cut up mine owne *A-*  
*natomy*, dissected my selfe  
and they are gone to read  
upon me. O how manifold  
and perplex'd a thing, nay  
how wanton and various  
thing is *ruine* and *destruction*?  
God presented to *Da-*  
*vid* three kindes, *Warre*, *Fa-*

*mine*



## Devotions.

mine, and Pestilence; Satan  
left out these, and brought  
in, fires from Heaven, and  
windes from the Wilderness.  
If there were no mine but  
Sickenesse, we see, the Ma-  
sters of that Art, can scarce  
number, nor name all Sick-  
nesses; every thing that dis-  
orders a faculty, and the fun-  
ction of that is a Sickenesse:  
The names will not serve  
them which are given from  
the place affected, the Plu-  
risie is so; nor from the ef-  
fect which it workes, the  
Falling Sickenesse is so; they  
cannot have names ynow,  
from what it does, nor where  
it is, but they must extort  
names from what it is like,  
H                      what

## Devotions.

what it resembles, and be  
in some one thing, or else  
they would lacke names  
for the *Wolfe*, and the *Canker*, and the *Polypus* are so  
and that Question, *Whether*  
*there bee more Names*  
*Things*, is as perplex'd with  
*Sicknesses*, as in any thing  
else; except it bee easily  
resolv'd upon that side, that  
there are more *Sicknesses*  
then *Names*. If *ruine* were  
reduced to that one way, so  
that Man could perish in  
way but by *sicknesses*, yet  
his danger were infinite  
and if *Sicknesses* were  
reduced to that one way, that  
there were no *Sicknesses* but  
a *Fever*, yet the way were  
infinite

## Devotions.

infinite still; for it would  
over-lode and oppresse any  
naturall, disorder, and dis-  
compose any artificiall *Me-*  
*mory*, to deliver the *Names*  
of severall *Fevers*; how im-  
plicate a worke then have  
they, who are gone to con-  
sult, which of these *Sicke-*  
*nesses* mine is, and then  
which of these *Fevers*, and  
then what it would doe,  
and then how it may bee  
countermin'd. But even in  
ill, it is a degree of good,  
when the *evill* will admit  
consultation. In many *Dis-*  
*eases*, that which is but an  
*Accident*, but a *Symptome*  
of the maine *Disease*, is so  
violent, that the *Physician*

## *Deviations.*

must attend the cure of the  
though bee pretermitt, (as  
farre as to intermit,) and  
cure of the *Disease* it self.  
Is it not so in *States* too?  
sometimes the insolencies of  
those that are *Great*, put  
the people into *Commotions*;  
the great *Disease*, and  
the greatest danger to the  
*Head*, is the *Insolency* of  
the great ones; and yet, they  
execute *Martiall law*, they  
come to present *Executions*  
upon the people, when the  
*Commotion* was indeed  
but a *Symptome*, but an ac-  
cident of the maine *Disease*,  
but this *Symptome*, grows  
so violent, would allow  
time for a *Consultation*.

## Devotions.

Is it not so in the Accidents of  
the Diseases of our Minde  
Is it not evidently so  
in our affections, in our pas-  
sions? If a Cholericke man  
be ready to strike, must I  
goe about to purge his cho-  
ler, or to breake the blow?  
But where there is roome for  
Consultation, things are not  
desperate. They consult;  
so there is nothing rashly,  
inconsiderately done; and  
when they prescribe, they  
write, so there is nothing  
covertly, disguisedly, una-  
pprovedly done. In bodily dis-  
eases it is not alwayes so;  
sometimes, as soone as the  
Physicians foote is in the  
Chamber, his knife is in the

## Devotions.

Patients *arme*; the *Disease* would not allow a *minute* forbearing of *bloud*, nor *prescribing* of other remedies. In States, and matter of government it is so too, they are sometimes surprized with such *accidents*, as that the *Magistrate* asks not what may be done by *Law*, but does that which must necessarily be done in the case. But it is a degree of good, in evil, a degree that carries hope and comfort in it, when wee may have recourse to that which is *written*, and that the proceedings may be apert and ingenuous, and candid, and avowable, for that gives

## Devotions.

satisfaction and acquiescence. They who have received my *Anatomy* of my selfe, consult, and end their Consultation in prescribing, and in prescribing *Phisicke*, proper and convenient remedy: for if they should come in againe, and chide mee for some disorder, that had occasioned, and induced, or that had hastned and exalted this sicknesse, or if they should begin to write new rules for my *Dyet*, and exercise when I were well, this were to *antidate*, or to *postdate* their Consultation, not to give *Phisicke*. It were rather a vexation then a reliefe, to tell a condemned

## Devotions.

Prisoner, you might have  
lived if you had done this,  
and if you can get your par-  
don, you shall doe well, to  
take this, or this course  
hereafter. I am glad they  
know (I have hid nothing  
from them) glad they con-  
sult, (they hide nothing  
from one another) glad they  
write (they hide nothing  
from the world) glad that  
they write and prescribe  
*Physicke*, that there are  
remedies for the pre-  
sent case.

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## Devotions.

### 9. EXPOSTULATION.

**M**Y God, my God, allow  
me a just indignation,  
a holy detestation of the in-  
solencie of that man, who  
because he was of that high  
ranke, of whom thou hast  
said, *They are Gods*, thought  
himselſe more then equall  
to thee; That King of A-  
ragon, *Alphonſus*, ſo perfit  
in the motions of the hea-  
venly Bodies, as that he ad-  
ventured to ſay, That if hee  
had beene of counſell with  
thee, in the making of the  
heavens, the heavens ſhould  
have beene diſpoſed in a bet-  
ter order, then they are. The

## Devotions.

King Amasiah would not indure thy Prophet, so apprehend him, but asked him in anger, Art thou made the Kings counsellor? 25. 16. When thy Prophet *Esaia* asks, that question, Who hath directed the spirit of the Lord, or hath his Counsellour hath taught him. *Esa.* 42. 13. It is after hee had settled and determined that Office, upon thy Sonne, and him only, when he joynes with those great Titles, The mighty God, and the prince of peace, this also, the Counsellour; *Esa.* 9. 6. and after he had settled upon him, the spirit of Might, and of Counsell.

*Esa.*

## Devotions.

*Esa. 11. 2.* So that then, thou *O God*, though thou have no *Counsell* from Man, yet dost nothing upon Man, without *Counsell*; In the making of Man there was a *Consultation*; *Let us make Man. Gen. 1. 26.* In the preserving of Man, *O thou great preserver of men*, thou proceedest by *Counsell*; for all thy *externall* workes are the workes of the whole *Trinity*, and their hand is to every *Action*. How much more must I apprehend, that all you blessed, and glorious Persons of the *Trinity* are in *Consultation* now, what you will doe with this infirme *Body*, with this leprous

## Devotions.

poor Soule, that attend  
guiltily, but yet comfort-  
ably, your determination is  
on it. I offer not to con-  
fess them, who meet in con-  
sultation for my Body now,  
but I open my infirmities  
I Anatomize my Bodie to  
them. So I doe my Soule  
to thee, O my God, in a  
humble Confession, That  
there is no veine in me, that  
is not full of the Blood of  
thy Sonne, whom I have  
crucified, and crucified a-  
gaine, by multiplying my  
sin, and often repeating the  
same Sinnes; that there is  
no Atrerie in me, that hath  
not the spirit of error, 1 Tim.  
& 1. the spirit of lust, Os. 4. 12.

## Devotions.

the spirit of giddinesse in it ;  
Esa. 12. 14. no Bone in me  
that is not hardned with  
the custome of sinne, and  
nourished, & suppled with  
the marrow of Sinne ; no  
sinewes, no ligaments, that  
doe not tie, and chaine sinne  
and sinne together. Yet, O  
blessed and glorious Trini-  
tie, O holy, and whole Col-  
ledge, and yet but one Phi-  
sician, if you take this con-  
fession into a consultation,  
my case is not desperate,  
my destruction is not de-  
creed ; if your consultation  
determine in writing, if you  
referre mee to that which  
is written, you intend my  
recovery : for all the way,  
O

## Devotions.

O my God, (ever constant to thine owne wayes) thou hast proceeded *openly, intelligibly, manifestly, by the booke*. From thy first *booke*, the *Booke of Life*, never shut to thee, but never thoroughly open to us; from thy second *Booke*, the *Booke of Nature*, where though subobscurely and in shadows, thou hast expressed thine owne *Image*; from thy third *Booke*, the *Scriptures*, where thou hadst written all in the *Old*, and then lightedst us a Candle to reade it by, in the *New Testament*; To these thou hadst added the *Book of just and usefull lawes*, established by

## Devotions.

by them, to whom thou  
hast committed thy people;  
To those, the *Manuals*, the  
*Pocket*, the *Bosome bookes*  
of our owne *Consciences*,  
to those thy particular *Books*  
of all our particular *sinnes*,  
and to those, the *booke with*  
*seven seales*, which onely  
the *Lambe* which was *slaine*,  
was found worthy to open;  
*Apoca. 7.1.* which, I hope,  
it shall not disagree with  
the meaning of thy blessed  
spirit, to interpret, the pro-  
mulgation of their pardon,  
and righteousness, who are  
washed in the blood of that  
*Lambe*; and if thou referre  
me to these *Books*, to a new  
reading, a new triall by these  
*Books*,

## Devotions.

bookes, this Fever may be but a burning in the hand, and I may be saved, though not by my booke, mine owne conscience, nor by thy other Bookes, yet by thy first, the Booke of life, thy Decree for my election, and by thy last, the Booke of the Lambe, and the shedding of his Blood upon me; If I be still under consultation, I am not condemn'd yet; if I be sent to these Bookes, I shall not bee condemn'd at all; for, though there be something written in some of those Bookes (particularly in the Scriptures) which some men turne to poison, yet upon these Consultations



## *Devotions.*

ons (these *Confessions*, these  
takings of our particular ca-  
ses, into thy consideration)  
thou intendest all for *Pbi-*  
*sicke*, and even from those  
*Sentences*, from which a  
too late *Repenter* will suck  
desperation, hee that seekes  
thee early, shall receive  
thy *Morning dew*, thy  
seasonable *Mercie*, thy  
forward *Consola-*  
*sion*.

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9 PRAY-

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## Devotions.

### 9. PRAYER.

**O** Eternall and most gracious *God*, who art of so pure *eyes*, as that thou canst not looke upon *sinne*, and we of so unpure constitutions, as that wee can present no object but *sinne*, and therefore might justly feare, that thou wouldst turne thine *eyes* for ever from us, as, though wee cannot indure *afflictions* in our selves, yet in *thee* wee can; so though thou canst not indure *sinne* in us, yet in thy *Son* thou canst, and hee hath taken upon himselfe, and presented

## Devotions

ted to thee, all those *sins*, which might displease thee in us. There is an *Eye* in *Nature*, that kills, as soone as it sees, the eye of a *serpent*; no eye in *Nature*, that *nourishes* us by looking upon us; But thine *Eye, O Lord*, does so, Looke therefore upon me, *O Lord*, in this distresse, and that will recall mee from the borders of this bodily death; looke upon me, and that will raise mee againe from that *spirituall death*, in which my parents buried me, when they begot me in *sin*, and in which I have pierced even to the jawes of *hell*, by multiply-  
ing

## Devotions.

ing such heapes of actual  
sins upon that foundation  
that root of *originall sinne*.  
Yet take me againe, into  
your *consolation*, O *blest*  
and glorious *Trinitie*; and  
though the *Father* know,  
that I have defaced His *Im-*  
*age* received in my *crea-*  
*tion*; though the *Son* know,  
I have neglected mine in-  
terest in the *Redemption*;  
yet, O *blest spirit*, as thou  
art to my *Conscience*, so be  
to them a witness, that  
at this *minute*, I accept  
that which I have so often,  
so often, so rebelliously re-  
fused, thy blessed inspirati-  
ons; be thou my witness to  
them, that at more partes  
then

## Devotion.

then this slack body sweats  
teares, this sad soule weeps  
blood ; and more for the  
displeasure of my God, then  
for the stripes of his dis-  
pleasure. Take me then, O  
blessed and glorious Trinitie,  
into a Reconsultation, and  
prescribe me any Phisicke ;  
If it be a long and painefull  
holding of this soule in  
sickenesse, it is Phisicke, If I  
may discern thy hand to  
give it, and it is Phisick, if it  
be a speedie departing of  
this Soule, if I may dis-  
cerne thy hand to  
receive it.



## Devotions.

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10. *Lentè & Serpentis stagnant occurrere morbo.*

*They finde the Disease to steal in insensibly, and endeavour to meet with it so.*

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## 10. MEDITATION.

**T**His is *Natures nest of Boxes*; The *Heavens* containe the *Earth*, the *Earth*, *Cities*; *Cities*, *Men*; And all these are *Concentricke*; the common center to them all, is *decay, ruine*; onely that is *Eccentricke*, which was never made; onely that place or garment rather, which wee can *Imagine*,

## Devotions.

imagine, but not demonstrat;  
that light, which is the  
very emanation of the  
light of God, in which the  
*Saints* shall dwell, with  
which the *Saints* shall be  
appareld, onely that bends  
not to this *Center*, to Ru-  
ine; that which was not  
made of *Nothing*, is not  
threatned with this anni-  
hilation. All other things  
are; even *Angels*, even our  
*soules*; they move upon the  
same *Poles*, they bend to  
the same *Center*; and if  
they were not made im-  
mortall by preservation,  
their *Nature* could not  
keepe them from sinking  
to this center, *Annihilation*.

In

## Devotions.

In all these (the frame of the heavens, the States upon earth, and men in them, comprehend all) Those are the greatest mischiefs, which are least discerned; the most insensible in their ways come to bee the most sensible in their ends. The Heavens have had their *Dropie*, they drowned the World, and they shall have their *fever*, and burne the World. Of the *Dropie*, the Flood, the World had a fore-knowledge, 120 yeares before it came; and so some made provision against it, and were saved; the *Fever* shall breake out in an in-

stant



## Devotions.

stant, and consume all; the *Dropſie* did no harme to the *Heavens* from whence it fell, it did not put out thoſe *Lights*, it did not quench thoſe *heats*; but the *Fever*, the fire ſhall burne the *Fornace* it ſelfe, annihilate thoſe *Heavens*, that breath it out; though the *Dog-ſtarre* have a peſtilent breath, an infe-ctious exhalation, yet be-cause wee know when it will riſe, wee clothe our ſelves, and wee dyet our ſelves, and we ſhadow our ſelves to a ſufficient preven-tion; but *Comets* and *Blaz-ing Starres*, whoſe effects or ſignifications no man can interrupt or fruſtrate, no

## Devotions.

man foreſaw : No *Almanacke* tells us, when a *Blazing Starre* will breake out, the matter is carryed up in ſecret; no *Aſtrologer* tells us when the effects will be accompliſhed, for that's a ſecret of a higher Sphere, then the other; and that which is moſt ſecret, is moſt dangerous. It is ſo alſo here in the Societies of men, in States, in Commonwealths. Twenty rebellious *Drummes* make not ſo dangerous a noiſe, as a few *whiſperers*, and ſecret plotters in corners. The *Canon* doth not ſo much hurt againſt a wall, as a *Mine* under the wall; nor a thouſand enemies

## Devotions.

mies that threaten, so much as a few that take an oath to say *nothing*. God knew many heavie finnes of the people, in the Wildernesse and after, but still hee charges them with that one, with *murmuring*, *murmuring* in their *hearts*, secret disobediences, secret repugnances against his declared will; and these are the most deadly, the most pernicious. And it is so too, with the *Diseases* of the *body*, and that is my case. The *Pulse*, the *Urine*, the *Sweat*, all have sworne to say *nothing*, to give no *Indication* of any dangerous *sicknesse*. My forces are not enfeebled, I find

## Devotions.

no decay in my strength; my provisions are not cut off, I finde no abhorring in mine appetite; my counsels are not corrupted nor infatuated, I finde no false apprehensions, to worke upon mine understanding; and yet they see, that invisibly, and I feele, that insensibly the *Disease* p. evailes. The *Disease* hath established a *Kingdome*, an *Empire* in me, and will have certaine *Arana Imperij*, *secrets of State*, by which it will proccede, and not be bound to declare them. But yet against those secret conspiracies in the State, the *Magistrate* hath the *Racke*; and against these  
in sen.

## Devotions.

insensible diseases, *Physicians* have their *examiners*; and those these imploy now.

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### 10. EXPOSTULATION. ]

**M**Y God, my God, I have beene told, and told by relation, by her owne *Brother*, that did it, by thy servant *Nazianzen*, that his *sister* in the vehemen-  
cie of her prayer, did use to threaten thee, with a holy importunity, with a pious impudencie. I dare not doe so, O God; but as thy servant *Augustine*, wisht that *Adam* had not sinned, there<sup>t</sup>fore that *Christ* might no-

## Devotions.

have dyed, may I not to  
this one purpose wish,  
That if the *serpent* before  
the temptation of *Eve*, did  
go upright, and *speake*, that  
hee did to still, because I  
should the sooner heare  
him, if he *spoke*, the soo-  
ner see him, if he went up-  
right? In his curse, I am  
curled too; his *creeping*  
undoes mee: for how-  
soever hee beginne at the  
*heel*, and doe but *brayse*  
that; yet hee, and death in  
him is come into our win-  
dowes; *Iere. 9. 21.* into our  
*Eyes*, and *Eares*, the en-  
trances, and inlets of our  
*soule*. Hee workes upon  
us in secret, and we doe  
not

## Devotions.

not discerne him ; And one great worke of his upon us , is to make us so like himfelfe , as to sinne in *secret* , that others may not see us ; But his *Master-piece* is , to make us sinne in *secret* so , as that wee may not see our selves sin. For the first , the hiding of our finnes from other men , hee hath induc'd that , which was his *offspring* from the beginning , *A lye* : *Iob. 8. 44.* for man is in Nature , yet , in possession of some such sparks of *ingenuity* , and *noblenesse* , as that , but to disguise *Evill* , hee would not *lye*. The *body* , the *sinne* , is

I 4 the

## Devotions.

the *Serpents*, and the garment that covers it, the *lye*, is his too. These are *his*, but the hiding of sin from our selves, is *he himselfe*: when we have the sting of the *Serpent* in us, and doe not sting our selves, the venome of sinne and no remorse for sinne, then, as thy blessed Son said of *Iudas*, *He is a devill*, *Jo. 6. 70.* not that he *had one*, but *was one*, so we are become *devills* to our selves, and we have not onely a *serpent* in our bosome, but wee our selves, are to our selves that *serpent*. How farre did thy servant *David* presse upon thy pardon, in that petition,  
*Cleanse*



## Devotions.

Gleanse thou me from secret  
sinnes? Ps. 19. 12. Can any sin  
be secret? for a great part  
of our sinnes, though sayes  
thy Prophet, wee conceive  
them in the darke. upon our  
bed, yet sayes he, we doe  
them in the light; there are  
many sinnes, which we glo-  
ry in doing, and would not  
doe, if no body should  
know them. Thy blessed  
servant *Augustine* confesses,  
that he was ashamed of his  
shamefastnesse, and tender-  
nesse of conscience, and that  
he often belied himselfe with  
sins, which he never did, lest  
he should be unacceptable to  
his sinfull companions. But  
if wee would conceale  
I 5                      them

## Devotions.

them, (thy Prophet found  
such a desire, and such a  
practice in some, when he  
said, *Thou hast trusted in  
thy wickednesse, and thou hast  
said, None shall see me, Esa.  
47. 10.*) yet can wee con-  
ceale them? Thou O God,  
canst heare of them by o-  
thers; *The voice of Abels  
blood, Gen. 4. 10.* will tell  
thee of Cains murder; the  
Heavens themselves will  
tell thee, *Heaven shall re-  
veale his iniquity; Iere. 20.  
27.* a small creature alone,  
shall doe it, *A bird of the  
ayre shall carry the voice, and  
tell the matter: Eccle. 10.  
20.* thou wilt trouble no  
Informer, thou thy selfe re-  
vealedst

## Devotions.

vealedst *Adams* sinne, to  
thy selfe; *Gen.* 3. 8. and  
the manifestation of sinne  
is so full to thee, as that  
thou shalt reveale, all to all;  
Thou shalt bring every work  
to judgement, with every se-  
cret thing, *Eccles.* 12. 14.  
and there is nothing cove-  
red, that shall not be revea-  
led: *Math.* 10. 26. But,  
O my God, there is another  
way of knowing my sins,  
which thou lovest better  
then any of these; To  
know them by my confessi-  
on. As *Phisick* workes, so it  
drawes the peccant humour,  
to it selfe, that when it is  
gathered together, the  
weight of it selfe may cerry  
that

## Devotions.

that humour away, so thy spirit returnes to my memory my former sinnes, that being so recollected, they may powre out themselves by Confession. When I kept silence, sayes thy servant David, day, and night thy hand was heavy upon mee; Psal: 32. 34. But when I said, I will confesse my transgressions unto the Lord, thou forgavest the iniquity of my sinne, Psal. 32. 8. 5. Thou interpretest the very purpose of Confession so well, as that thou scarce leavest any new mercie for the action it selfe. This Mercie thou leavest, that thou armet us thereupon, against relapses

## Devotions.

relapses into the sins which we have confessed. And that *mercic*, which thy servant *Augustine* apprehends, when hee sayes to thee, *Thou hast forgiven me those sinnes which I have done, and those sinnes which onely by thy grace I have not done:* they were done in our inclination to them, and even that *inclination* needes thy *mercic*, and that *mercic* he calls a *pardon*. And these are most truely *secret* sins, because they were never done, and because no other man, nor I my selfe, but onely thou knowest, how many and how great sinnes I have scaped by thy grace,

## • Devotions.

grace; which without that,  
I should have multiplyed a-  
gainst thee.

---

### IO. PRAYER.

**O** Eternall, and most gra-  
cious God, who as thy  
*Sonne Christ Iesus*, though  
he knew all things, yet said  
*he knew not the day of Judge-  
ment*, because hee knew it  
not so, as that he might tell  
it us; so though thou know-  
est all my sinnes, yet thou  
knowest them not to my  
*comfort*, except thou know  
them by my telling them  
to thee, how shall I bring  
to thy knowledge by that  
way,

## Devotions.

way, those sinnes, which I  
my selfe know not? If I  
accuse my selfe of *Originall*  
*sinne*, wilt thou aske mee  
if I know what *Originall*  
*sinne* is? I know not enough  
of it to satisfie others, but  
I know enough to con-  
demne my selfe, and to  
solicite thee. If I confesse  
to thee the *sinnes* of my  
*youth*, wilt thou aske me,  
if I know what those sins  
were? I know them not so  
well, as to name them all,  
nor am sure to live houres  
enough to name them all,  
(for I did them then, faster  
then I can speake them  
now, when every thing  
that I did, conduc'd to some  
sinne)

## *Devotions.*

sinne) but I know them so well, as to know, that nothing but thy mercy is so infinite as they. If the naming of sins, of *thought, word, and deed*, of sins of *omission*, and of *action*, of sins against thee, against my neighbour, and against my selfe, of sins *unrepented*, and sins *relapsed* into after *repentance*, of sins of *ignorance*, and sins against the testimony of my *conscience*, of sins against thy *Commandements*, sinnes against thy *Sons Prayer*, and sins against our owne *Creed*, of sinnes against the lawes of that *Church*, and sins against the laws of that *State*, in which thou hast given mee my station,



## Devotions.

tion. If the naming of these *finnes* reach not home to all mine, I know what will; O Lord pardon mee, mee, all those *finnes*, which thy *Son* *Christ Iesus* suffered for, who suffered for all the sins of all the world; for there is no sinne amongst all those which had not bin my sin, if thou hadst not bin my *God*; and *antedated* me a pardon in thy *preventing grace*. And since sin in the nature of it, retaines still so much of the author of it, that it is a *serpent*, insensibly insinuating it selfe into my *coule*, let thy *brazen serpent* (the contemplation of thy *Son* crucified for me) be evermore present to

## Devotions.

to me, for my recovery  
gainst the sting of the first  
Serpent; that so, as I have  
Lyon against a Lyon, the Lion  
of the tribe of Iuda, against  
that Lyon, that seeks whom he  
may deuoure, so I may have  
a serpent against a serpent,  
the wisdom of the serpent,  
against the malice of serpent,  
And both against that Lyon,  
and serpent, forcible, and sub-  
till tentations, thy Dove  
with thy Olive, in thy Arke,  
Humility, and Peace, and Re-  
conciliation to thee, by  
the ordinances of  
thy Church.

Amen.

11. Nobili-

## Devotions.

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II. Nobilibusque trahunt, a cin-  
cto Corde, venenum,  
succis & Geminis, & quæ genes  
rosa, ministrant  
Ars, & Natura, instillant.

*They use Cordials, to keepe the ve-  
nim and malignity of the disease  
from the heart.*

---

## II. MEDITATION.

**V**Hence can wee  
take a better ar-  
gument, a clearer demon-  
stration, that all the Great-  
nesse of this world; is built  
upon *opinion* of others, and  
hath in it selfe no *reall* be-  
ing, nor power of substi-  
tence, then from the heart  
of

## Devotions.

of man? It is alwayes in *action*, and *motion*, still busie, still pretending to doe all, to furnish all the powers, and faculties with all that they have; But if an enemy dare rise up against it, it is the soonest indangered, the soonest defeated of any part. The *Braine* will hold out longer then it, and the *Liver* longer then that; they will indure a *Siege*; but an unnaturall heat, a rebellious heat, will blow up the *Heart*, like a *Mine*, in a minute. But howsoever, since the *Heart* hath the *birth-right*, and *primogeniture*, and that it is *Natures* eldest sonne in us, the part  
which

## Devotions.

which is first borne to life in man, and that the other parts, as *younger brethren*, and servants in his family, have a dependance upon it, it is reason that the principall care be had of it, though it be not the strongest part; as the *Eldest* is oftentimes not the strongest of the family. And since the *Braine*, and *Liver*, and *Heart*, hold not a *Triumviate* in *Man*, a *Soveraignty* equally shed upon them all, for his *well-being*, as the foure *Elements* doe for his very *being*, but the *Heart* alone is in the *Principalitie*, and in the *throne*, as *King*, the rest as *subjects*, though in eminent  
place,

## Devotions.

place, and office, must contribute to that, as *Children* to their *Parents*, as all persons to all kinds of *Superiours*, though oftentimes, those *Parents*, or those *Superiours*, be not of stronger parts, then themselves, that serve and obey them that are weaker; Neither doth this obligation fall upon us, by second *Dictates* of *Nature*, by *Consequences*, and *Conclusions* arising out of *Nature*, or deriv'd from *Nature*, by *Discourse*, (as many things binde us, even by the *Law of Nature*, and yet not by the *primarie* law of *Nature*; as all lawes of *Propriety* in that which we  
pos-

## Devotions.

possible, are of the law of Nature, which law is, To give every one his owne, and yet in the *primarie* law of Nature, there was no propriety, no *Meum & Tuum*, but an universall Community over all; So the obedience of *Superiours*, is of the law of Nature, and yet in the *primary* law of Nature, there was no *Superiority*, no *Magistracie*; ) but this contribution of assistance of all to the *Souveraigne*, of all parts to the *Heart*, is from the very *first dictates* of Nature; which is in the first place, to have care of our owne *Preservation*, to looke first to our selves; for

## Devotions.

for therefore doth the *Physician* intermit the present care of *Braine*, or *Liver*, because there is a possibility, that they may subsist, though there be not a present and a particular care had of them, but there is no possibility that they can subsist, if the *Heart* perish: and so, when wee seeme to begin with others; in such assistances, indeed we doe beginne with our selves, and we our selves are principally in our contemplation; and so all these officious, and mutuall assistances, are but *complements* towards others, and our true end is *our selves*. And this



## Devotions.

is the reward of the paines of *Kings*; sometimes they need the power of law to be obey'd; and when they seeme to bee obey'd *voluntarily*, they who doe it, doe it for their owne sakes. O how little a thing is all the *greatnes of man*, and through how false glasses doth hee make shift to *multiplie* it; and *magnifie* it to himselfe? And yet this is also another misery of this *king of man*, the *Heart*, which is also applicable to the *Kings* of this world, *Great men*, that the venime and poyson of every pestilentiall Disease directs it selfe to the *Heart*, affects that (pernicious affe-

K

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## Devotions.

tion) and the malignity of  
ill men, is also directed  
on the greatest, and the best;  
and not onely greatnesse, but  
goodnesse loses the vigour of  
being an *Antidote*, or *Cordi-  
all* against it. And as the ye-  
noblest, and most generous is  
*Cordialls* that *Nature* or  
*Art* afford, or can prepare,  
if they be often taken, and  
made familiar, become not  
*Cordials*, nor have any ex-  
traordinarie operation, so that  
the greatest *Cordiall* of the  
*Heart*, *Patience*, if it be  
much exercis'd, exalts the  
*venim* and the malignity of  
the *Enemie*, and the more  
we suffer, the more we are  
insulted upon. When *God* is

## Devotions.

had made this *Earth* of nothing, it was but a little helpe, that he had, to make other things of this *Earth*; nothing can bee neerer nothing, then this *Earth*; and yet how little of this *Earth* is the greatest *Man*? Hee thinkes he treads upon the *Earth*, that all is under his feet; and the *Braine* that he thinkes so, is but *Earth*; his highest Region, the *Flesh* that covers that, is but the *Earth*, and even the top of that, that, wherein so many *Absolons* take so much pride, is but a *Bush* growing upon that *turfe* of *earth*. How little of the *World* is the *earth*? And yet that is  
had K 2 all,

## Devotions.

all, that *Man* hath, or is.  
How little of a *Man* is the  
*Heart*; and yet it is all by  
which hee is: and this con-  
tinually subject, & not onely  
to forraigne poysons, con-  
veyed by others, but to in-  
testine poysons, bred in our  
selves by pestilentiall sick-  
nesses. O who, if before  
hee had a being, hee could  
have sense of this misery,  
would buy a Being  
here upon these  
conditions?

\* \* \*

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Ex

## Devotions.

### III. EXPOSTULATION.

**M**Y God, my God, all that thou askest of mee, is my Heart, *My Sonne, give mee thy heart; Pro. 23. 26.* Am I thy Son, as long as I have but my heart? Wilt thou give me an Inheritance, a Filiation, any thing for my Heart? O thou, who saidst to Satan, *Hast thou considered my servant Iob, that there is none like him upon the earth, Iob. 1. 8.* Shall my feare, shall my zeale, shall my jealousy have leave to say to thee, *Hast thou considered my heart, that there is not*

## Devotions.

so perverse a Heart upon earth; and wouldst thou have that; and shall I bee thy Sonne, thy Eternal Sonnes Coheire, forgiving that? The heart is deceitfull above all things, and desperately wicked; who can know it? Iere. 17. 9. He that asks that question, makes the answer, *I the Lord search the heart.* When diddest thou search mine? Dost thou think to find it, as thou madest it in Adam? thou hast searched since, and found all these gradations in the ill of our Hearts, That every imagination, of the thoughts of our hearts, is overly evil

continu.

## Devotions.

continually, Gen. 6. 5. Dost thou remember this, and wouldest thou have my Heart? O God of all light, I know thou knowest all, and it is *Thou*, that declarest unto man, what is his heart. Without thee, O *Soveraign* goodnesse, I could not know, how ill my heart were. Thou hast declared unto me, in thy word, that for all this deluge of evill, that bath surrounded all hearts, yet thou soughtst and foundest a man after thine owne heart, 1 Sam. 13. 14. That thou couldest and wouldest give thy people Pastours according to thine owne heart; Jer. 3. 15. And I can gather

## Devotions.

out of thy word, so good testimony of the hearts of men as to find *single hearts*, *docile*, and *apprehensive hearts*; Hearts that can, Hearts that have learnt; *wise hearts*, in one place, and in another, in a great degree, *wise*, *perfect hearts*, *straight hearts*, no perverseness without, and cleane hearts, no foulness within; such hearts I can find in thy Word; and if my Heart were such a heart, I would give thee my heart. But I find *stony hearts* too, and I have made mine such: I have found *Hearts*, that are *snakes*; *Ezec. II. 19.* and I have conversed with such;  
hearts



## Devotions.

hearts that burne like Ovens; Eccles. 7. 26. and the  
fuell of Lust, and Envy, and  
Ambition, hath inflamed  
mine; hearts in which their  
Masters trust, And he that  
trusteth in his owne heart  
is a foole; Proverb. 28. 26.  
His confidence in his owne  
morall Constancie, and ci-  
vill Fortitude, will betray  
him, when thou shalt cast  
a spirituall dampe, a heavi-  
nesse, and dejection of spi-  
rit upon him. I have found  
these Hearts, and a worse  
then these, a Heart into  
the which the Devill him-  
selfe is entred, Judas heart.  
Io. 13. 2. The first kind of  
heart, alas, my God, I have  
K 5 not,

## Devotions.

nor; The last are not *Hearts* to be given to thee; What shall I doe? Without the present I cannot be thy Son, and I have it not. To those of the first kind, thou givest *joyfulness of heart*, *Eccles.* 50. 23. and I have not that; To those of the other kinde, thou givest *faintnesse of heart*: *Levit.* 26. 36. And blessed bee thou, O God, for that forbearance, I have not that yet. There is then a middle kind of *Hearts*, not so perfit, as to be given, but that the very giving, mends them: Not so desperate, as not to be accepted, but that the very accepting dignifies

## Devotions.

nifies them. This is a *melting* heart, *Ios. 2. 11.* and a *troubled* heart; and a *wounded* heart, and a *broken* heart, and a *contrite* heart; and by the powerfull working of thy piercing Spirit, such a *Heart* I have; Thy *Samuel* spake unto all the house of thy *Israel*, and said, *If you returne to the Lord with all your hearts, prepare your hearts unto the Lord. 1 Sam. 7. 3.* If my heart bee prepared, it is a *returning* heart; And if thou see it upon the way, thou wilt carry it home. Nay, the preparation is thine too; this *melting*, this *wounding*, this *breaking*, this *contrition*,

## Devotions.

trition, which I have now,  
is thy *Way*, to thy end; And  
those *discomforts*, are for all  
that, *The earnest of thy spi-*  
*rit in my heart*; 2 Cor. 1. 22.  
and where thou givest *as-*  
*sert*, thou wilt performe  
the *Bargaine*. Naball was  
confident upon his Wine,  
but in the morning his heart  
died within him; 1 Sam. 25.  
37. Thou, O Lord, hast gi-  
ven mee *Wormewood*, and I  
have had some diffidence  
upon that; and thou hast  
cleared a *Morning* to mee  
again, and my heart is a-  
live. Davids heart smote  
him, when he cut off the skirt  
from Saul, 1 Samuel, 24. 5.  
and his heart smote him, when

hee

## Devotions.

hee had numbred his people,  
1 Sam. 24. 10. my heart hath  
struck me, when I come to  
number my sinnes; but that  
blow is not to death, be-  
cause those sinnes are not  
to death, but my heart lives  
in thee. But yet as long as  
I remaine in this great Ho-  
spitall, this sicke, this dis-  
easetull World, as long as  
I remaine in this leprous  
house, this flesh of mine,  
this heart, though thus pre-  
pared for thee, prepared by  
thee, will still bee subject  
to the invasion of maligne  
and pestilent vapours. But  
I have my Cordials in thy  
promise; when I shall know  
the plague of my heart, and  
pray

## Devotions.

pray unto thee in thy house,  
1 Reg. 8. 38. thou wilt pro-  
serve that heart, from all  
mortall force, of that infe-  
ction: And the Peace of  
God, which passeth all under-  
standing, shall keepe my heart  
and minde, through Christ  
Iesus. Phil. 4. 7.

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### II. PRAYER.

**O** Eternall and most gra-  
cious God, who in thy  
upper House, the Heavens,  
though there be many man-  
sions, yet art alike and e-  
qually in every mansion, but  
here in thy lower House,  
though thou fillest all, yet  
art

## *Devotions.*

art otherwise in some rooms thereof, then in others, otherwise in thy *Church*, then in my *chamber*, & otherwise in thy *Sacraments*, then in my *Prayers*, so though thou be alwayes present, and alwayes working in every roome of this thy House, my body, yet I humbly beseech thee to manifest alwayes a more effectuall presence in my *Heart*, then in the other Offices. Into the house of thine annoynted, disloyall persons, traytors will come; Into thy House, the *Church*, *Hypocrites*, and *Idolaters* will come; Into some roomes of this thy House, my *Body*, *Ten-*  
*tations*

## Devotions.

tations will come, Infections will come, But bee my Heart, thy Bed-chamber, O my God, and thither let them not enter. Job made a covenant with his eyes, but not his making of that Covenant, but thy dwelling in his Heart, enabled him to keepe that Covenant. Thy Sonne himfelfe had a ſadneſſe in his ſoule to death, and hee had a reluctance, a deprecation of death, in the approaches thereof; but he had his Cordiall too, Yet not my will, but thine bee done. And as thou haſt not delivered us, thine adopted ſons, from theſe infectious tentations, ſo neither haſt thou deli-



## Devotions.

delivered us over to them,  
nor withheld thy *Cordials*  
from us. I was baptized in  
thy *Cordiall water*, against  
*Originall sinne*, and I have  
drunk of thy *Cordiall blood*,  
for my recovery, from actu-  
all, and habituall sinne in the  
other *Sacrament*. Thou, O  
Lord, who hast imprinted  
all medicinal vertues, which  
are in all creatures, and hast  
made even the flesh of *Vi-  
pers*, to assist in *Cordials*,  
art able to make this pre-  
sent sicknesse, everlasting  
health, this weakenesse, e-  
verlasting strength, and this  
very dejection, and faint-  
nesse of heart, a powerfull  
*Cordiall*. When thy bles-  
sed

## Devotions,

sed Sonne cryed out to thee  
My God, my God, why hast  
thou forsaken me, thou didst  
reach out thy hand to him;  
but not to deliver his *sad*  
*Soule*, but to receive his *bo-*  
*ly Soule*; Neither did hee  
longer desire to hold it of  
thee, but to recommend it  
to thee. I see thine hand  
upon me now, O Lord, and  
I aske not why it comes,  
what it intends: whether  
thou wilt bid it stay still in  
this *body*, for some time, or  
bid it meete thee this day  
in *Paradise*, I aske not, not  
in a *wish*, not in a *thought*;  
*Infirmity of Nature*, *Chri-*  
*osity of minde*, are tentati-  
ons that offer; but a silent,  
and

## Devotions

and absolute obedience, to  
thy wil, even before I know  
it, is my *Cordiall*. Preserve  
that to me, O my *God*, and  
that will preserve mee to  
thee; that when thou hast  
*Catechised* mee with *Affli-*  
*ction* heere, I may take a  
greater *degree*, and serve  
thee in a higher place, in  
thy *Kingdome* of  
*joy*, and *glory*,

*Amen.*

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*10. Spi-*

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## Devotions.

12. *Spitante Columba*  
*Supposita pedibus, Revocantur ad*  
*ima vapores.*

*They apply Pigeons, to draw the*  
*vapours from the Head.*

## 12. MEDITATION.

**W**Hat will not kill  
a man, if a va-  
pour will? how great an E-  
lephant, how small a Mouse  
destroys it? To dye by a  
Bullet is the Souldiers dai-  
ly bread; but few men die  
by Hayte-shot: A man is  
more worth, then to bee  
sold for single money; a life  
to be valued above a trifle.  
If

## Devotions

If this were a violent shaking of the Aire by Thunder, or by Canons, in that case the Aire is condensed above the thicknesse of Water; of Water baked into Ice, almost petrified, almost made stone, and no wonder that kills; but that that which is but a vapor, and a vapor not forced but breathed, should kill, that our Nurse would overlay us, and Aire that nourished us, should destroy us, but that it is a halfe Absurditie to murmur against Nature, who is Gods immediate Commissioner, who would not thinke himselfe miserable, to be put into the hands of Nature,

Nature,

## Devotions.

Nature, who does not  
ty set him up for a *mark*  
for others to shoot at, but  
delights her selfe to blow  
him up like a *Glasse*, till she  
see him breake, even with  
her owne breath? Nay if  
this infectious *vapor* were  
sought for, or travell'd to,  
as *Plinie* hunted after the  
vapor of *Aetna*, and dar'd,  
and challenged *Death* in the  
forme of a *vapor* to doe his  
worst, and felt the worst,  
hee dyed; or if this *vapor*  
were met withall in an *am-  
bush*, and we surpris'd with  
it, out of a long shut *Well*,  
or out of a new opened  
*Mine*, who would lament,  
who would accuse, when  
wee

## Devotions.

we had nothing to accuse,  
none to lament against,  
but *Fortune*, who is lesse  
then a *vapour*: But when  
our selves are the *Well*, that  
breathes out this Exhalati-  
on, the *Oven* that spits out  
this fiery smoke, the *Mine*  
that spues out his suffoca-  
ting, and strangling *Dampe*,  
who can ever after this, ag-  
gravate his sorrow, by this  
*Circumstance*, That it was  
his *Neighbour*, his *familiar*  
*Friend*, his *Brother* that de-  
stroyed him, and destroyed  
him with a whispering, and  
a calumniating breath, when  
we our selves doe it to our  
selves by the same meanes,  
kill our selves with our  
owne

## Devotions.

owne vapours? Or if these occasions of this selfe-destruction, had any contribution from our owne will, any assistance from our own Intentions, nay from our owne Errors, wee might divide the rebuke, and chide our selves as much as them. Fevers upon wilfull distempers of drinke, and Surfers, Consumptions upon intemperances, and licentiousnes, Madnesse upon misplacing, or over-bending our naturall faculties, proceed from our selves; and so, as that our selves are in the plot, and we are not onely passive, but active too, to our own destruction; But what have



## Devotions.

have I done, either to *breed*,  
or to *breathe* these vapours?  
They tell me it is my *Melancholy*; Did I infuse, did  
I drinke in *Melancholly*  
into my selfe? It is my  
*thoughtfulnesse*; was I not  
made to *thinke*? It is my  
 *studie*; doth not my *Calling*  
call for that? I have done  
nothing wilfully, perverse-  
ly toward it, yet must suf-  
fer in it, die by it; There  
are too many *Examples* of  
men, that have beene their  
owne *executioners*, and that  
have made hard shift to be  
so; some have alwayes had  
*poyson* about them, in a *bol-  
low ring* upon their finger,  
and some in their *pen* that  
L the.

## Devotions.

they used to write with: some have beat out their *braines* at the wall of their prison, and some have *er* the *fire* out of their Chimneyes: and one is said to have come neerer our case then so, to have strangled himselfe, though his hands were bound, by crushing his throat betweene his knees; But I doe nothing upon my selfe, and yet am mine owne executioner. And we have heard of *death*, upon small occasions, and by sornefull instruments; a pin, a combe, a *haire*, pulled, hath gangred, and killed; but when I have said, a *vapour*, if I were asked againe, what is

## Devotions.

a vapour, I could not tell, it is so insensible a thing; so neere *nothing* is that that reduces us to *nothing*. But extend this *vapour*, rarifie it; from so narrow a roome, as our *Naturall bodies*, to any *Politicke body*, to a *State*. That which is *fume* in us, is in a *State*, *Rumor*, and these vapors in us, which we consider here pestilent, and infectious fumes, are in a *State* infectious *Rumours*, detracting and dishonourable *calumnies*, *Libels*. The *Heart* in that *Body* is the *King*; and the *Braine*, his *Councell*; and the whole *Magistracie*, that tyes a'l together, is the *Sinewes*, which

## Devotions.

proceed from thence; & the  
life of all is *Honour*, and just  
respect, and due reverence,  
and therefore, when these  
vapours, these venomous ru-  
mours, are directed against  
these noble parts, the whole  
Body suffers. But yet for all  
their priviledges, they are  
not priviledged from our  
misery; that as the vapours  
most pernicious to us, arise  
in our owne bodies, so doe  
the most dishonourable ru-  
mors, and those that wound  
a State most, arise at home.  
What ill *Aire*, that I could  
have met in the street, what  
*Channell*, what *Shambles*,  
what *Dunghill*, what *Vault*  
could have hurt me so much

## Devotions.

as these home-bred vapors? What *Fugitive*, what *almes-*  
*man* of any forraigne State,  
can doe so much harme, as a  
*detracter*, a *Libeller*, a scorn-  
full *Iester* at home? For as  
they that write of *Poy-*  
*sons*, and of creatures na-  
rally disposed to the ruine of  
man, doe as well mention the  
*Flea*, as the *Viper*, because  
the *Flea*, though hee kill  
none, hee does all the harme  
hee can, so even these libel-  
lous and licentious *Iesters*,  
utter the *venim* they have,  
though sometimes *vertue*,  
and alwayes *power*, be a good  
*Pigeon* to draw this vapour  
from the *head*, and from do-  
ing any deadly harme there.

## Devotions.

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### 12. EXPOSTULATION.

**M**Y God, my God, as thy servant *Iames* when he askes that question, *what is your life*, provides mee my answer, *It is even a vapour*; that appeareth for a little time, and then vanisheth away, *Iam. 4. 14.* So if he did aske mee what is your death, I am provided of my answer, *It is a vapour too*; and why should it not be all one to mee, whether I live, or die, if life and death bee all one, both a vapour. Thou hast made vapour so indifferent a thing, as that thy

## Devotions.

thy *Blessings*, and thy *Judgments* are equally expressed by it, and is made by thee the *Hieroglyphike* of both. Why should not that bee alwayes good, by which thou hast declared thy plentiful goodnesse to us? *A vapour went up from the earth, and watred the whole face of the ground, Gen. 2. 6.* And that by which thou hast imputed a goodnesse to us, and wherein thou hast accepted our service to thee, *Sacrifices*; for *Sacrifices*, were *vapours*, *Levit. 16. 23.* And in them it is said, that a *thicke cloud of Incense went up to thee. Eze 8. 11.* So it is of that wher-

## Devotions.

in thou comest to us, the dew of *Heaven*, And of that wherein wee come to thee, both are *vapours*; And he, in whom we have, and are all that we are or have, temporally, or spiritual, thy blessed Son, in the person of *wisdom*, is called so too; *He is* (that is *he is*) the vapour of the power of God, and the pure influence from the glory of the Almighty. *Sap. 7. 24.* Hast thou, Thou, O my God, perfumed vapour with thine own breath, with so many sweet acceptations, in thine own *Word*, and shall this vapour receive an ill, and infectious sence? It must; for, since we have  
dis-



## Devotions.

displeased thee , with that which is but *vapour*, (for what is *sinne* , but a *vapour*, but a *smoake* , though such a *smoake*, as takes away our sight, and disables us from seeing our danger) it is just, that thou punish us with *vapours* too. For so thou dost, as the *Wiseman* tels us, *Thou canst punish us by those things , wherein wee offend thee*; as he hath expressed it there, *By beasts newly created, breathing vapours. Sap. 11. 18.* Therefore that Commination of thine, by thy Prophet, *I will shew wonders in the Heaven, and in the Earth , bloud and fire, and pillars of smoake* ; thine

## Devotions.

*Apostle*, who knew thy meaning best, calls *vapours of smoake*. *Act. 2. 19.* One *Prophet* presents thee in thy terriblenesse, so, *There went out a smoake at his nostrils*, *Psal. 78. 8.* and another, the effect of thine anger, so, *The house was filled with smoake*; *Esa. 6. 4.* And he that continues his *prophecie*, as long as the World can continue, describes the miseries of the latter times so, *Out of the bottomlesse pit arose a smoake, that darkned the Sunne*, and out of that *smoake* came *Locustes*, who had the power of *Scorpions*. *Apo. 9. 2.* Now all *smokes* begin in fire, and all these will

## Devotions.

will end so too : The smoke  
of *sinne*, and of thy *wrath*,  
will end in the fire of *hell*.  
But hast thou afforded us  
no meanes to evaporate  
these *smoakes*, to withdraw  
these *vapours*? When thine  
*Angels* fell from heaven,  
thou tookest into thy care,  
the reparation of that place,  
and didst it, by assuming, by  
drawing us thither ; when  
we fell from thee here, in  
this *World*, thou tookest  
into thy care the repara-  
tion of this place too, and  
diddest it by assuming us  
another way, by descen-  
ding downe to assume our  
nature, in thy *Sonne*. So  
that though our last act be  
an

## Devotions.

an ascending to glory, (we shall ascend to the place of *Angels*) yet our first act is to goe the way of thy *Sonne*, descending, and the way of thy blessed *spirit* too, who descended in the *Dove*. Therefore hast thou beene pleased to afford us this remedy in *Nature*, by this application of a *Dove*, to our lower parts, to make these *vapours* in our *Bodies*, to descend, and to make that a *Type* to us, that by the visitation of thy *Spirit*, the *vapours* of sin shall descend, and wee tread them under our feet. At the Baptisme of thy *Son*, the *Dove* descended, and at the exalting of thine *Apo-*  
*stles*

## Devotions.

*ables* to preach, the same spirit descended. Let us draw downe the *vapours* of our owne *pride*, our owne *wits*, our owne *wils*, our owne *inventions*, to the *simplicitie* of thy *Sacraments*, and the obedience of thy word, and these *Doves*, thus applied, shall make us live.

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### 12. PRAYER.

O Eternall, and most gracious *God*, who though thou have suffered us to destroy our selves, and hast not given us the power of reparation in our selves, hast yet afforded us such meanes  
of

## Devotions.

of reparation, as may easily, and familiarly be compassed by us, prosper I humbly beseech thee this meanes of bodily assistance in this thy ordinary *creature*, and prosper thy meanes of spirituall assistance in thy holy *Ordinances*. And as thou hast carried this thy *creature* the *Dove*, through all thy wayes through *Nature*, and made it naturally proper to conduce medicinally to our *bodily health*, through the *Law*, and made it a *sacrifice* for *sinne* there, and through the *Gospell*, and made it, and thy spirit in it, a witnesse of thy *Sons baptism* there, so carry it, and the qualities  
of

## Devotions.

of it home to my *Soule*, and imprint there that *simplicitie*, that *mildenesse*, that *harmlesse*nesse, which thou hast imprinted by *Nature* in this *Creature*. That so all *vapours* of all disobedience to thee, being subdued under my feete, I may in the power, and triumph of thy *Son*, tread victoriously upon my *grave*, and trample upon the *Lyon*, and *Dragon*, that lye under it to devoure me. *Psal* 91. 13. Thou O Lord, by the *Prophet* callest the *Dove*, the *Dove of the Valleys*, but promisest that the *Dove of the Valleys shall be upon the Mountaine: Eze.* 7. 16. As thou hast layed me  
low,

## Devotions.

low, in this *Valley* of sick-  
nesse, so low, as that I am  
made fit for that question,  
asked in the field of bones,  
*Son of man, can these bones  
live? Eze. 37. 3.* so in thy  
good time, carry me up to  
these *Mountaines*, of which  
even in this *Valley*, thou af-  
fordest me a prospect, the  
Mountaine where thou  
dwellest, the holy hill, unto  
which none can ascend *but  
hee that hath cleane hands,*  
which none can have, but by  
that one & that strong way,  
of making them cleane, in  
the bloud of thy Son *Christ  
Iesus. Amen.*



## Devotions.

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13. Ingeniumque malum, numero-  
roso stigmate, fassus,  
Pellitur ad pectus, Morbiq; Sub-  
urbia, Morbus.

*The Sicknesse declares the infe-  
ction and malignity thereof by  
spots.*

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### 13. MEDITATION.

**V**Ve say that the  
World is made  
of *Sea*, and *Land*, as though  
they were equall; but wee  
know that there is more  
*Sea* in the *Westerne*, then in  
the *Easterne Hemisphere*:  
we say that the *Firmament*  
is full of *Starres*; as though  
it

## Devotions.

it were equally full; but we know, that there are more *Starres* under the *Northern*, then under the *Southerne Pole*. We say, the *Elements* of man are *Misery*, and *Happinesse*, as though he had an equall proportion of both, and the dayes of man vicissitudinary, as though hee had as many *good* dayes, as *ill*, and that he lived under a perpetuall *Equinoctial*, *Night*, and *Day* equall, good and ill fortune in the same measure. But it is farre from that; he *drinkes misery*, and he *tasts happinesse*; he *mowes misery*, and he *gleanes happinesse*; he *journeyes in misery*, he does but *walke in hap-*

## Devotions.

*happinesse*; and which is worst, his miserie is *Positive*, and *Dogmaticall*, his happinesse is but *Disputable*, and *Problematicall*; All men call *Misery*, *Misery*, but *Happinesse* changes the name, by the taste of man. In this *Accident* that befalls me now, that this Sicknesse declares it selfe by *Spots*, to be a malignant and pestilentiall Disease, if there bee a *Comfort* in the declaration, that thereby the *Physicians* see more cleerely what to doe, there may bee as much *Discomfort* in this, That the malignity may bee so great, as that all that they can doe, shall doe *nothing*; That an  
Ene-

## Devotions.

Enemie declares himselfe, then, when hee is able to sub sist, and to pursue, and to achieve his ends, is no great comfort. In intestine Conspiracies, *voluntary confessions* do more good, then Confessions upon the Rack; in these infections, when *Nature* her selfe confesses, and cries out by these outward declarations, which shee is able to put forth of her selfe, they minister comfort; but when all is by the strength of *Cordials*, it is but a *Confession upon the Racke*; by which though we come to know the malice of that man, yet wee doe not know, whether there

## Devotions.

there bee not as much malice in his heart then, as before his Confession; wee are sure of his *Treason*, but not of his *Repentance*; sure of *him*, but not of his *Complices*. It is a faint comfort to know the worst, when the worst is *remediless*, and a weaker then that, to know *much ill*, and not to know that that is the worst. A woman is comforted with the birth of her *Sonne*, her body is eased of a burthen; but if shee could *Prophetically* reade his *History*, how ill a *man*, perchance how ill a *sonne*, he would proove, she should receive a greater burthen into her *Minde*.

Scarfe

## Devotions.

Scarfe any purchase that is not clogged with secret *incumbrances*; scarce any *happinesse*, that hath not in it so much of the *nature* of false and base money, as that the *Allay* is more then the *Mettall*. Nay is it not so (at least much towards it) even in the exercise of *Vertues*? I must bee poore, and want, before I can exercise the vertue of *Gratitude*; miserable, and in torment, before I can exercise the vertue of *patience*; How deep doe we digge, and for how course gold? And what other *Touch-stone* have wee of our *Gold*, but *Comparison*? Whether wee bee as happy,

## Devotions.

happy, as others, or as our selves at other times; O poore step toward being well, when these *Spots* do onely tell us, that we are worse, then wee were sure of before.

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### 13. EXPOSTVLATION.

**M***Y God, my God*, thou hast made this sicke bed thine *Altar*, and I have no other *sacrifice* to offer, but my selfe; and wilt thou accept no *spotted Sacrifice*? Doth thy *Sonne* dwell bodily in this flesh, that thou shouldest looke for an unspottednesse heere? Or is  
the

## Devotions.

the Holy Ghost, the *Spirit* of  
this *body*, as he is of thy  
Sponse, who is therefore  
faire, and without spot in her. Ca.  
4. 7. Or hath thy Son him-  
selfe no spots, who hath all  
our staines, and deformities  
in him? Or hath thy Sponse,  
thy Church, no spots, when  
every particular limbe of  
that faire and spotlesse bo-  
dy, every particular *soule* in  
that Church is full of staines,  
and spots? Thou bidst us  
hate the garment, that is spo-  
ted with the flesh. Ind. 23.  
The flesh it selfe is the gar-  
ment, and it spotteth it selfe,  
with it selfe. And if I wash  
my selfe with snow water;  
mine owne clothes shall make



## Devotions.

most abominable ; and yet  
no man yet ever hated his  
owne flesh : Ephes. 5. 29.  
Lord , if thou looke for a  
spotlesnes, whom wilt thou  
looke upon ? Thy mercie  
may goe a great way in my  
Soule, and yet not leave me  
without spots : Thy corre-  
ctions may goe farre, and  
burne deepe , and yet not  
leave mee spotlesse : thy  
children apprehended that,  
when they said, From our  
former iniquity wee are not  
cleansed , untill this day,  
though there was a plague  
in the Congregation of the  
Lord ; Iosua. 22. 17. Thuu  
rainest upon us, and yet  
doest not alwayes mollifie

M

all

## Devotions.

all our hardnesse; Thou  
kindlest thy fires in us, and  
yet dost not alwayes burne  
up all our dross; Thou  
healest our *woundes*, and  
yet leavest *scarres*, Thou  
purgest the *bloud*, and yet  
leavest *spots*. But the *spots*  
that thou hatest, are the  
*spots* that wee hide. The  
*Carvers of Images cover*  
*spots*, sayes the *Wiseman*,  
*Sap. 13. 14.* When wee  
hide our *spots*, we become  
*Idolaters* of our own *staines*  
of our owne *foulenesses*.  
But if my *spots* come forth,  
by what meanes soever,  
whether by the strength  
of *Nature*, by *voluntary*  
*confession*, (for *Grace* is the

## Devotions.

nature of a regenerate man, and the power of Grace is the strength of nature) or by the vertue of Cordials, (for even thy Corrections, are Cordials) if they come forth either way, thou receivest that Confession with a gracious interpretation. When thy servant Jacob practised an invention to procure spots in his sheepe, Gen. 30. 33. thou didst prosper his Roddes; and thou dost prosper thine owne Roddes, when corrections procure the discovery of our spots, the humble manifestation of our sinnes to thee; Till then thou maiest justly say, *The whole need*

## Devotions.

*not the Physician; Mat. 9. 12.* Till we tell thee in our sicknesse, we thinke our selves whole, till we shew our *spots*, thou applyest no *Medicine*. But since I doe that, shall I not, *Lord*, lift up my face without spot, and bee stedfast, and not feare. *Iob 11. 15.* Even my *spots* belong to thy *Sonnes* body, and are part of that, which he came down to this earth, to fetch, and challenge, and assume to himselfe. When I open my *spots*, I doe but present him with that which is *His*, and till I doe so, I detaine, and with-hold his *right*. When therefore thou seest them upon me, as *His*, and

## Devotions.

and seeſt them by this way  
of *Confession*, they ſhall not  
appeare to me, as the *pinches*  
of death, to decline my feare  
to Hell; (for thou haſt not  
left thy *Holy one* in hell, thy  
Son is not there) but theſe  
ſpots upon my *Breſt*, and up-  
on my *Soule*, ſhall appeare  
to me as the *Conſtellations*  
of the *Firmament*, to direct  
my contemplation to that  
place where thy Son  
is, thy right  
hand.

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M 3 I 3 PRAY-

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## Devotions.

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### 13. PRAYER.

**O** Eternall, and most gracious God, who as thou givest all for nothing, if we consider any precedent Merit in us, so givest nothing, for nothing, if we consider the acknowledgement, and thankfulness, which thou lookst for after, accept my humble thanks, both for thy Mercy, and for this particular Mercie, that in thy Iudgement I can discerne thy Mercie, and find comfort in thy corrections. I know, O Lord, the ordinary discomfort that accom-

com-

## Devotions.

companies that phrase, *That the house is visited*, and that, that thy *markes*, and thy *tokens* are upon the patient; But what a wretched, and disconsolate *Hermitage* is that *House*, which is not *visited* by thee, and what a *Waive* and *Stray* is that *man*, that hath not thy *Marks* upon him? These *beates*, *O Lord*, which thou hast brought upon this body, are but thy chafing of the *waxe*, that thou mightst *scale* me to thee; These *spots* are but the *Letters* in which thou hast written thine owne *Name*, and conveyed thy selfe to me; whether for a *present possession*, by taking

## Devotions.

me now, or for a future  
version, by glorifying thy  
selfe in my stay here; I li-  
mke not, I condition not, I  
choose not, I wish not, no  
more then the house, or  
land that passeth by any ci-  
vill conveyance. Onely be  
thou ever present to me, O  
my God, and this bed-cham-  
ber, and thy bed-chamber  
shall be all one roome, and  
the closing of these bodily  
Eyes here, and the open-  
ning of the Eyes of  
my Soul, there, shall  
be all one Act.



## Devotions.

14. Idq; notant Criticis, Medicis cronisse diebus.

*The Physicians observe these accidents to have fallen upon the criticall dayes.*

### 14. MEDITATION.

I Would not make *Man* worse then he is, nor his condition more miserable then it is. But could I though I would? As a man cannot flatter God, nor overpraise him, so a man cannot injure man, nor undervalue him. Thus much must necessarily be presented to his remembrance, that those false

## Devotions.

*Happineses*, which he hath in this World, have their *times*, and their *seasons*, and their *criticall dayes*, and they are *judged*, and *denominated* according to the times, when they befall us. What poore *Elements* are our *happineses* made of, if *Time*, *Time* which wee can scarce consider to bee *any thing*, bee an essentiall part of our *happinesse*? All things are done in some *place*; but if wee consider *Place* to bee no more, but the next hollow *Superficies* of the *Aire*, *Alas*, how thinne, and fluid a thing is *Aire*, and how thinne a *filme* is a *Superficies*, and a *Superficies* of *Aire*?

## Devotions.

*Aire* ? All things are done in *time* too ; but if wee consider *Time* to be but the *Measure of Motion* , and howsoever it may seeme to have three *Stations* , *Past* , *Present* , and *Future* , yet the *first* and *last* of these are not (one is not now , and the other is not yet) and that which you call *Present* , is not *now* the same that it was when you beganne to call it so in this *Line* (before you found that word , *present* , or that *Monosyllable* , *now* , the *Present* , and the *Now* , is past ) if this *Imaginarie* , *Halfe-nothing* , *Time* bee of the *Essence* of our *Happinesse* , how can they bee thought

## Devotions.

thought *durable*? *Time* is not so; How can they be thought to be? *Time* is not so; not so, considered in any of the parts thereof; if we consider *Eternity*, into that, *Time* never entered; *Eternitie* is not an everlasting flux of *time*; but *Time* is a short *(Parenthesis)* in a long *Period*; and *Eternity* had beene the same, as it is, though *Time* had never beene; If we consider, not *Eternity*, but *Perpetuity*, not that which had no time to beginne in, but which shall outlive *Time*, and be, when *Time* shall be no more, what a *Minute* is the life of the durablest *Creature*, compared

## *Devotions.*

red to that? And what a Minute is Mans life in respect of the Sunnes, or of a Tree? and yet how little of our Life is *Occasion*, *Opportunity* to receive good in; and how little of that *Occasion*, doe wee apprehend, and lay hold of? How busie, and perplexed! a *Cobweb*, is the *Happinesse* of Man here, that must bee made up with a *Watchfulness*, to lay hold upon *Occasion*, which is but a little piece of that, which is *Nothing*, *Time*? And yet the best things are *Nothing* without that. *Honors*, *Pleasures*, *Possessions*, presented to us, out of time, in our decrepity, and distasted, and unap-

## Devotions.

unapprehensive *Age*, lose their *Office*, and lose their *Name*; They are not *Honours* to us, that shall never appeare, nor come abroad into the eyes of the people, to receive *Honour*, from them who give it: nor *pleasures*, to us, who have lost our sense to tast them; nor *Possessions* to us, who are departing from the possession of them. Youth is their *Criticall Day*; that judges them, that denominats them that *inanimats*, and *informs* them, and makes them *Honours*, and *Pleasures*, and *Possessions*, and when they come in an unapprehensive *Age*, they come as a *Cordsall*,  
when

## Devotions.

when the Bell rings out, as a *Pardon*; when the head is off. Wee rejoyce in the comfort of *fire*, but does any man cleave to it at *Midsummer*? Wee are glad of the freshnesse and coolnesse of a *Vault*, but does any man keepe his *Christmas* there; or are the Pleasures of the *Spring* acceptable in *Autumne*? If happines be in the *season*, or in the *climat*, how much happier then are *birds* then *men*, who can change the *climate*, and accompanie, and enjoy the same *season* ever.

## Devotions.

14. EXHORTATION.

**M**Y God, my God, wouldst thou call thyself the *Ancient of dayes*, Dan. 7. 9. if we were not to call ourselves to an account for our *dayes*? wouldst thou chide us for *standing idle here all the day*, Mat. 20. 6. if wee were sure to have more *dayes*, to make up our harvest? When thou biddest us *take no thought for to morrow*; for *sufficient unto the day (to every day) is the evill thereof*, Mat. 6. 34. is this truly, absolutely, to put off all that concernes the present life? When thou repre-



## Devotions.

reprehendest the Galatians  
by thy Message to them,  
That they observed Dayes,  
and Moneths, and Times,  
and Yeares, Galath. 4. 10.  
when thou sendest by the  
same Messenger to forbid  
the Colossians all Circuicall  
dayes, Indifferent dayes, Let  
no man judge you, in respect  
of a Holy day, or of a New  
Moone, or of a Sabbath,  
Col. 2. 16. dost thou take  
away all consideration, all  
distinction of daies? though  
thou remove them from be-  
ing of the Essence of our  
salvation, thou leavest them  
for assistances, and for the  
exaltation of our Devotion,  
to fixe our selves at certaine  
peri-

## Devotions.

*Periodicall and Stationarie times*, upon the consideration of those things which thou hast done for us, and the *Crisis*, the *Tryall*, the *judgement*, how those things have wrought upon us, and disposed us to a spirituall recovery, and convalescence. For there is to every man a day of salvation, now is the accepted time, now is the day of salvation, *2 Corinth. 6. 2*. And there is a great day of thy wrath, *Apocal. 6. 17*. which no man shall be able to stand in; And there are evill dayes before, and therefore thou warnest us, and armest us, *Take unto you the whole armour of God*, that  
you

## Devotions.

you may bee able to stand in the evill day. Eph. 6. 1. So farre then our dayes must be *Criticall* to us, as that by consideration of them, wee may make a judgement of our *Spiritual Health*; for that is the *Crisis* of our *Bodily Health*; Thy beloved servant *Saint Iohn* wishes to *Gaius*, that he may prosper in his health, so as his soule prospers; 3 *Iohn*, vers. 2. for if the *Soule* bee leane, the *Marrow* of the *Bodie* is but water; if the *Soule* wither, the verdure and the good estate of the *body*, is but an illusion, and the *godliest man*, a *fearfull ghost*. Shall we, O my  
God,

## Devotions.

God, determin our thoughts  
and shall wee never deter-  
mine our disputations upon  
our *Climactericall* yeares,  
for particular men, and per-  
iodicall yeares, for the life of  
*States* and *Kingdomes*, and  
never consider these in our  
*long life*, and our interest in  
the *everlasting kingdom*!  
We have excercised our cu-  
riosity in observing that *Ad-  
dam*, the eldest of the eldest  
world, died in his *climacte-  
ricall* yeete, and *Sem* the el-  
dest son of the next world,  
in his; *Abraham* the father  
of the faithfull, in his, and  
the blessed *Virgin Mary*,  
the garden, where the root  
of faith grew, in hers. But  
they

## Devotions.

they whose *Climacteriques* we observe, employed their observation upon their *criticall dayes*, the working of thy promise of a *Messias* upon them. And shall we, *O my God*, make lesse use of those *dayes*, who have more of them? We, who have not onely the day of the *Prophets*, the first daies, but the last daies, *Heb. 1. 2.* in which thou hast spoken unto us, by thy *Son*? *We are the children of the day*, *2 Tbe. 5. 8.* for thou hast shin'd in as full a Noone, upon us, as upon the *Thessalonians*; They who were of the *night*, (a *Night*, which they had superinduc'd upon them-

## Devotions.

themselves) the *Pharises*; pretended, *That if they had bin in their fathers dayes, Math. 23. 30.* (those *indicatory*, and *judicatory*, those *Criticall dayes*) they would not have beene partakers of the blood of the *Prophets*; And shall we who are in the day, these *Dayes*, not of the *Prophets*, but of the *Son*, stone those *Prophets* againe, and crucifie that *Son* againe, for all those evident *Indications*, and *criticall Indications*, which are afforded us? Those opposed adversaries of thy *Son*, the *Pharises* with the *Herodians*, watched a *Criticall day*; Then when the *State* was incen-

## Devotions.

incensed against him, they came to tempt him in the dangerous question of Tribute. *Mat. 22. 15.* They left him, and that day was the *Criticall* day to the *Saduces*, The same day, sayes thy Spirit, in thy word, the *Saduces* came to him to question him about the *Resurrection*; *ver. 23.* and them he silenced; They left him; and this was the *Criticall* day for the *Scribe*, expert in the *Law*, who thought himselfe learneded then the *Herodian*, the *Pharise* or *Saduce*; and he tempted him about the *great Commandement*; *ver. 34.* and him *Christ* left without power of

## Devotions.

of replying. When all was done, and that they went about to begin their circle of vexation and temptation againe, *Christ* silences them so, that, as they had taken their *Criticall* dayes, so come, in that, and in this day, so *Christ* imposes a *Criticall* day upon them, *From that day forth*, sayes thy Spirit, *no man durst ask him any more questions.* ver. 46. This, O my God, my most blessed God, is a fearefull Crisis, a fearefull Indication, when wee will study, and seeke, and find, what dayes are fittest to forsake thee in; To say, Now, Religion is in a *Neutrality* in the



## Devotions.

the world, and this is my  
day, the day of Liberty;  
Now I may make new  
friends by changing my old  
religion, and this is my Day,  
the Day of advancement.  
But, O my God, with thy ser-  
vant Jacobs holy boldnesse,  
who though thoue lamedst  
him, would not let thee go,  
till thou hadst given him a  
Blessing, Gen. 32. 26. Though  
thou have laid me upon my  
hearse, yet thou shalt not  
depart from me, from this  
bed, till thou have given  
me a Crisis, a Iudgement up-  
on my self this day. Since a  
day is as ~~an~~ <sup>an</sup> ~~un~~ <sup>un</sup> ~~us~~ <sup>us</sup> ~~ed~~ <sup>ed</sup> years with  
thee, 2 Pet. 3. 8. Let O Lord,  
a day, be as a weeke to me;  
N                      a id

## Devotions.

and in this one, let me consider *seaven dayes*, *seaven criticall dayes*, and judge my *false*, that I be not judged by thee. First, this is the day of thy *visitation*, thy comming to me; and would I looke to be welcome to thee, and not entertaine thee in thy comming to me? We measure not the *visitations* of great persons, by their *apparell*, by their *equipage*, by the *solemnity* of their comming, but by their very comming; and therefore, howsoever thou come, it is a *Crisis* to mee, that thou wouldest not loose mee, who seekest mee by any means. This leades mee  
from

## Devotions.

from my *first day*, thy *visitation* by sicknesse, to a *second*, to the light, and testimony of my *Conscience*. There I have an *evening*, and a *morning*; a sad guiltinesse in my *soule*, but yet a cheerful rising of thy *Sonne* too; Thy *Evenings* and *Mornings* made dayes in the *Creation*, and there is no mention of *Nights*; My sadnesse for *sinnes* are *evenings*, but they determine not in *night*, but deliver me over to the *day*, the *day* of a *Conscience* dejected, but then rectified, accused, but then acquitted, by thee, by him who speaks thy word, and who is thy word, thy

## Devotions.

*Sonne.* From this day, the *Crisis* and examination of my *conscience*, breakes out my *third Day*, my day of preparing, and fitting my selfe for a more especiall receiving of thy *Sonne*, in his institution of the *Sacrament*: In which day though there be many darke passages, and slippery steps, to them who will entangle, and endanger themselves, in unnecessary disputations, yet there are light houres enough, for any man, to goe his whole journey, intended by thee; to know, that that *Bread* and *Wine*, is not more really assimilated to my *body*, and to my *blood*,

## Devotions.

blond, then the *Body* and  
*Blood* of thy *Sonne*, is com-  
municated to me in that ac-  
tion and participation of  
that *bread*, and that *wine*.  
And having, O my God,  
walked with thee, these  
three *dayes*, The day of thy  
*visitation*, the day of my  
*Conscience*, the day of pre-  
paring for this scale of Re-  
conciliation, I am lesse afraid  
of the clouds or stormes of  
my *fourth day*, the day of  
my *dissolution*, and *transmi-  
gration* from hence. No-  
thing deserves the name of  
*happinesse*, that makes the  
remembrance of *death* bit-  
ter; And O *death*, how bitter  
is the remembrance of thee,

## Devotions.

to a man that lives at rest in his possessions, the man that hath nothing to vex him, yea unto him that is able to receive meat? *Ecclus. 41.*

I. Therefore hast thou, O my God, made this sickness, in which I am not able to receive meat, my fasting day, my Eve, to this great festivall, my dissolution. And this day of death shall deliver me over to my fifth day, the day of my Resurrection; for how long a day soever thou make that day in the grave, yet there is no day betweene that, and the Resurrection. Then wee shall all bee invested, reapparelled in our owne

bo-

## Devotions.

dies; but they who have made just use of their former *dases*, be superinvested with *glory*, whereas the others, condemned to their *old clothes*, their *sinfull bodies*, shall have nothing added, but *immortality* to torment. And this *day* of awaking me, and reinvesting my *Soule* in my *Body*, and my *body* in the *body* of *Christ*, shall present me, *body* and *soule*, to my *sixt day*, *The day of judgment*; which is truly, and most-literally, the *Criticall*, the *Decretory day*; both because all *Indgment* shall be manifested to me then, and I shall assist in judging, the *World* then,

## Devotions.

and because then , the  
Judgement shall declare to  
mee, and possesse me of my  
Seventh day, my everlasting  
Sabbath, in thy rest, thy glo-  
ry, thy joy, thy sight, thy selfe,  
and where I shall live a  
long without reckoning a-  
ny more dayes after, as thy  
Sonne, and thy holy spirit li-  
ved with thee, before you  
three made any dayes  
in the Creation.

\* \* \*

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14. PRAY.



## Devotions.

### 14. PRAYER.

**O** Eternall and most gracious *God*, who though thou didst permit *darknesse* to bee before *light* in the *Creation*, yet in the making of *light*, didst so multiply that *light*, as that it enlightened not the *Day* onely, but the *Night* too, though thou have suffered some *dimnesse*, some clouds of *sadnes*, and disconsolatenesse to shedge themselves upon my *Soule*, I humbly blesse, and thankfully glorify thy holy name, that thou hast afforded me the *light* of thy *Spirit*, against which the *Prince of*  
N 5      *darke-*

## Devotions.

*darkenesse* cannot prevaile, nor hinder his illumination of our darkest nights, of our saddest thoughts. Even the visitation of thy most blessed *Spirit*, upon the blessed *Virgin*, is called an *overshadowing*. There was the presence of the *Holy Ghost*, the fountaine of all *light*, and yet an *overshadowing*; Nay except there were some *light*, there could bee no *shadow*. Let thy mercifull providence so governe all in this *sicknesse*, that I never fall into utter *darkenesse*, ignorance of thee, or *inconsideration of my selfe*; and let those *shadows* which doe fall upon mee, *faintnesses of Spi-*

## Devotions.

*Spirit, and condemnations of my selfe, bee overcome by the power of thine irresistible light, the God of consolation; that when those shadows have done their office upon me, to let me see, that of my selfe I should fall into irrecoverable darkness, thy Spirit may doe his office upon those shadows, and disperse them, and establish me in so bright a day here, as may be a Criticall day to me, a day wherein, and whereby I may give thy judgement upon my self, and that the words of thy Son, spoken to his Apostles, may reflect upon mee, Behold, I am with you alwayes even,*

## Devotions.

*even to the end of the world.*  
*Mat. 28. 20.*

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15. *Interes in somnes noctes ego  
duco, diesq;*

*I sleepe not day nor night.*

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## 15. MEDITATION.

**N** Aturall men have conceived a two-fold use of *Sleepe*; That it is a refreshing of the body in this life; That it is a preparing of the *Soule* for the next; that it is a *Feast*, and it is the *Grace* at that *Feast*; that it is our recreation, and cheeres us, and it is our *Catechisme*,

## Devotions.

*techiſme*, and inſtructs us; wee lye downe in a hope, that we ſhall riſe the ſtronger; and wee lye downe in a knowledge, that we may riſe no more. *Sleep* is an *Opiate*, which gives us *reſt*; but ſuch an *Opiate*, as perchance, being under it, wee ſhall wake no more. But though naturall men, who have induc'd ſecondary and figurative conſiderations, have found out this ſecond, this *Emblematicall* uſe of *Sleep*, that it ſhould be a *representation of Death*, God, who wrought and perfected his worke, before *Nature* beganne (for *Nature* was but his *Apprentice*, to learne in the

the

## Devotions.

the first *seven dayes*, and now is his *Fore-man*, and workes next under him) *God*, I say, intended *sleep* onely for the refreshing of man by bodily rest, and not for a *figure of Death*, for he intended not *Death* it selfe then. But *Man* having induced *Death* upon himselfe, *God* hath taken *Mans creature, Death*, into his hand, and mended it; and whereas it hath in it selfe a fearefull forme and aspect, so that *Man* is afraid of his owne creature, *God* presents it to him, in a *familiar*, in an *affiduous*, in an *agreeable*, and *acceptable* forme, in *sleep*, that so when hee awakes from

## Devotions.

from *leepe*, and sayes to  
himselfe, shall I bee no o-  
therwise when I am dead,  
then I was even now, when  
I was asleepe, hee may bee  
ashamed of his waking  
*dreames*, and of his *melan-*  
*choly* fancying out a horrid  
and an affrightfull figure of  
that *death* which is so like  
Sleep. As then we need *sleep*  
to live out our *threescore*  
*and ten yeares*, so we neede  
*death*, to live that *life* which  
we cannot *out-live*. And as  
*Death* being our *Enemie*,  
God allowes us to defend  
our selves against it (for we  
*victuall* our selves against  
*Death*, *twice* every day, as  
often as wee eat) so God ha-  
ving

## Devotions.

ving so sweetned *Death* un-  
to us, as hee hath in *sleep*,  
wee put our selues into our  
*Enemies* hands once every  
day, so farre, as *Sleepe* is  
*Death*; and *Sleepe* is as  
much *Death*, as *Meate* is  
*Life*. This then is the mys-  
ry of my *Sickenesse*, That  
*Death*, as it is produced  
from me, and is mine own  
*Creature*, is now before  
mine eyes, but in that forme  
in which *God* hath mollify-  
ed it to us, and made it ac-  
ceptable, in *sleep*, I cannot  
see it: How many *Priso-*  
*ners*, who have even hal-  
lowed themselves their  
*Graves* upon that *Earth*,  
on which they have lye[n]  
long



## Devotions.

long under heavic Fetters,  
yet at this *houre* are *asleepe*,  
though they bee yet wor-  
king upon their own *graves*  
by their own *maight*? Hee  
that hath scene his *Friend*  
dye to day, or knowes hee  
shall see it *to morrow*, yet  
will sinke into a *sleepe* be-  
tweene. I cannot; and oh,  
if I bee entring now into  
*Eternity*, where there shall  
bee no more distinction of  
*houres*, why is it all my bu-  
sinesse now *to tell Clockes*?  
Why is none of the *heavi-  
nesse* of my *heart*, dispensed  
into my *Eye-lids*; that they  
may fall as my heart doth?  
And why, since I have lost  
my delight in all *Objects*,  
cannot

## *Devotions.*

cannot I discontinue the  
facultie of seeing them, by  
closing mine *Eyes* in *sleep*.  
But why rather being en-  
tring into that presence,  
where I shall wake conti-  
nually, and never sleepe  
more, doe I not interpret  
my continuall waking here,  
to bee a *Parasleepe*, and  
a *Preparation* to  
that?

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## Devotions.

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### 15. EXPOSTULATION.

**M**Y God, my God, I know, (for thou hast said it) That he that keepeth Israel, shall neither slumber, nor sleepe: *Psal. 131.1.* But shall not that Israel, over whom thou watchest, sleepe? I know (for thou hast said it) that there are Men, whose damnation sleepeeth not; *2 Pet. 2. 3.* but shall not they to whom thou art *Salvation*, sleepe? or wilt thou take from them that *evidence*, and that *testimony*, that they are thy *Israel*, or thou their *salvation*?

## Devotions

on? Thou givest thy beloved  
leepe. *Psal. 127. 1.* Shall  
I lacke that scale of thy  
love? You shall lye downe, and  
none shall make you afraid.  
*Levit. 26. 6.* Shall I be  
outlawed from that protection?  
Jonas slept in one danger-  
ous storme, *Jon. 1. 5.* and  
thy blessed Sonne in another.  
*Math. 8. 14.* Shall I have  
no use, no benefit, no appli-  
cation of those great Ex-  
amples? Lord, if he sleepe,  
he shall doe well, *Ioh. 11. 12.*  
say thy Synners disciples to  
him of *Lazarus*; And shall  
there be no roome, for that  
argument in me? or shall I  
be open to the contrary?  
If I sleepe not, shall I not  
be

## Devotions.

be well, in their sense? Let mee not, O my God, take this too precisely, too literally: There is that neither day nor night seeth sleep with his eyes, sayes thy wise servant Solomon; Eccles. 8. 16. and whether he speake that of worldly men, or of men that seeke wisdom, whether in justification, or condemnation of their watchfulness, wee cannot tell? wee can tell, that there are men that cannot sleepe, till they have done mischief, Proverb. 4. 16. and then they can; and we can tell that the rich man cannot sleep because his abundance will not let him. Ecclesiast. 5. 12.

The

## Devotions.

*The tares were sown when the Husbandmen were asleep. Matth. 13. 25. And the Elders thought it a probable excuse, a credible lye, that the Watchmen which kept the Sepulchre, should say, that the body of thy Sonne was stolne away, when they were asleepe: Matth. 28. 13. Since thy blessed Sonne rebuked his Disciples for sleeping, Matth. 26. 40. shall I murmur because I cannot sleep? If Sampson had slept any longer in Gaza, hee had beene taken; Judg. 16. 3. And when hee did sleepe longer with Dalilah, hee was taken, Judg. 16. 19. Sleepe is as often taken for*



## Devotions.

*naturall death* in thy *Scriptures*, as for *naturall rest*. Nay sometimes *Sleepe* hath so heavie a sense, as to bee taken for *Sin it selfe*, *Eph. 5. 14.* as wel as for the punishment of *Sin*, *Death. 1 Thes. 5. 6.* Much comfort is not in much *sleepe*, when the most fearfull and most irrevocable *Malediction* is presented by thee in a *perpetuall sleepe*. *I will make their Feasts, and I will make them drunke, and they shall sleepe a perpetuall sleepe, and not wake. Ierem. 51. 59.* I must therefore, O my God, look e farther, then into the very act of sleeping, before I mis-interpret my waking;  
for

## Devotions.

for since I finde thy whole hand light, shall any finger of that hand seeme heauie? since the whole sickenesse is thy *Phisicke*, shall any accident in it, bee my poyson, by my murmuring? The name of *Watchmen* belongs to our *Profession*; Thy *Prophets* are not onely *Seers*, indued with a *Power* of seeing, able to see, but *Watchmen*, evermore in the *Act* of seeing. And therefore give me leave, O my blessed *God*, to invert the words of thy *Sonnes Sponse*; shee sayd, *I sleepe, but my heart waketh*; *Can. 5. 8.* I say, *I wake, but my heart sleepeth*; My body is in a sicke wear-



## Devotions.

wearinesse, but my soule in  
a peacefull rest with thee;  
And as our Eyes, in our  
health, see not the Ayre;  
that is next them, nor the  
fire, nor the spheares, nor  
stop upon any thing, till  
they come to starres, so my  
Eyes that are open, see no-  
thing of this world; but  
passe thorow all that, and  
fixe themselves upon thy  
Peace, and Ioy, and Glory  
above. Almost as soone  
as thy Apostie had said, *Let  
us not sleepe, 1 Thess. 5. 6.*  
lest we should be too much  
discomforted, if we did, he  
sayes againe, *Whether wee  
wake or sleepe, let us live to-  
gether with Christ. ver. 10.*  
O - Thought

## Devotions,

Though then this *absence of sleepe*, may argue the *presence of death*, (the *Original* may exclude the *Copie*, the *life*, the *picture*.) yet this gentle *sleepe*, and rest of my *Soule*, betroths me to thee, to whom I shall be married *indissolubly*, though by this way of *dissolution*.

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15. PRAYER.

**O** Eternal and most gracious *God*, who art able to make, and dost make the *sick bed* of thy servants, *Chappels of ease* to them, and the *dreames* of thy servants,

## Devotions.

vants, *Prayers*, and *Meditations* upon thee, let not this continuall watchfulnesse of mine, this inabilityity to sleep, which thou hast laid upon me, be any *disquiet*, or *discomfort* to me, but rather an argument, that thou wouldest not have me sleep in thy *presence*. What it may indicate or signifie, concerning the state of my *body*, let them consider to whom that consideration belongs; doe thou who only art the *Physician* of my *soule* tell her, that thou wilt afford her such *defensatives*, as that she shall *wake* ever towards thee, and yet ever *sleep* in thee, and that

O 2      through

## Devotions.

through all this sicknesse,  
thou wilt either preserve  
mine understanding, from  
all decayes and distractions,  
which these watchings  
might occasion, or that  
thou wilt reckon, and ac-  
count with me from before  
those violences, and not  
call any peece of my sick-  
nesse, a sinne. It is a heavy  
and indelibly sinne, that I  
brought into the World  
with me; It is a heavy and  
innumerable multitude of  
sinnes, which I have hea-  
ped up since; I have sinned  
*behinde thy backe* (if that  
can be done) by wilfull ab-  
staining from thy Congre-  
gations, and omitting thy  
*service*

## Devotions.

service, and I have sinned before thy face, in my *hipocries* in Prayer, in my *Ostentation*, and the mingling a respect of *my selfe*, in preaching thy word; I have sinned in my *fasting* by repining, when a penurious fortune hath kept me low; And I have sinned even in that fullnesse, when I have beene at thy table, by a negligent examination, by a wilfull prevarication, in receiving that heavenly *food* and *Physicke*. But, as I know, O my gracious *God*, that for all those sinnes committed since, yet thou wilt consider me, as I was in thy *pur-*

## *Devotions.*

*pose*, when thou wrotest  
my name in the *Booke of*  
*life*, in mine *Election*: so  
into what deviations foe-  
ver I stray, and wander, by  
occasion of this sicknesse.

*O God*, return thou to that  
*minute*, wherein thou  
wast pleased with  
me, and consider  
me in that  
*conditi-*  
*on.*

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## Devotions.

16. Et properare meum; clamant  
in Turre propinqua tunc et tunc  
Obstreperæ Campanæ aliorum in  
funere; fanus.

From the Bells of the Church ad-  
joyning: I am daily remembred of  
my buriall, in the Funeralls of o-  
thers.

## 16. MEDITATION.

**W**EE have a conve-  
nient Author;  
who writ a Discourse of  
Bells, when hee was Prisoner  
in Turkie, How would  
hee have enlarged himselfe,  
if he had beene my fellow  
prisoner in this sick bed, for

## Devotions.

neere to that *Steeple*, which never ceases, no more then the *harmony of the Spheres*, but is more heard. When the *Turks* took *Constantinople*, they melted the *Bells* into *Ordinance*; I have heard both *Bells* and *Ordinance*, but never beene so much affected with those, as with these *Bells*. I have lyen neere a *Steeple*, in which there are sayd to bee more then *thirty Bells*; and neere another, where there is one so big, as that the *Clapper* is sayd to weigh more then *six hundred pound*, yet never so affected as here. Here the *Bells* can scarce solemnize the *Funerall* of any person,



## Devotions.

son, but that I knew him, or knew that hee was my *Neighbour*: wee dwelt in houses neere to one another before, but now he is gone into that house, into which I must follow him. There is a way of correcting the *Children* of great persons, that other *children* are corrected in their *behalse*, and in their *Names*, and this workes upon them, who indeede had more deserved it. And when these *Bells* tell me, that now one, and now another is buried, must not I acknowledge, that they have the *Correction* due to me, and payd the *debt* that I owe? There is a

## Devotions.

story of a *Bell* in a *Monastery*, which, when any of the house was sick to death, rung alwayes *voluntarily*, and they knew the inevitableness of the danger by that. It rung once, when no man was sicke, but the next day one of the House fell from the *Steeple*, and dyed, and the *Bell* held the reputation of a *Prophet* still. If these *Bells* that warn of *Funeralls* now, were appropriated to none, may not I, by the houre of the *Funerall*, supply? How many men that stand at an *Execution*, if they would aske, for what dyes that man, should heare their owne faults condemned

## Devotions.

demned, and see themselves  
executed, by *Attorney*? We  
scarce heare of any *prosecu-*  
*ted*, but wee thinke our  
selves, that we might very  
well have beene that *Man*;  
Why might not I have  
beene that man, that is car-  
ryed to his *Grave* now?  
Could I fit my selfe, to  
stand, or sit in any mans  
place, and not to lye in any  
mans *Grave*? I may lacke  
much of the good parts of  
the meanest, but I lacke no-  
thing of the *Mortality* of  
the weakest; They may  
have acquired better *abili-*  
*ties* then I, but I was borne  
to as many *Infirmities* as  
they. To see an *Incumbent*  
by

## Devotions.

by lying downe in a grave,  
to be a Doctor by teaching  
*Mortification* by *Example*,  
by *Dying*; though I may  
have *Seniors*, others may  
be *elder* then I, yet I have  
proceeded apace in a good  
*Univerſity*, and gone a great  
way in a little time, by the  
furtherance of a vehement  
*Fever*, and whomſoever  
theſe *Bells* bring to the  
ground to day, if hee and I  
had beene compared yester-  
day, perchance I ſhould  
have beene thought likely-  
er to come to this prefer-  
ment, then, then hee. God  
hath kept the power of  
*Death* in his owne hands,  
leſt any man ſhould bribe  
*Death*.

## *Devotions.*

*Death.* If man knew the  
*Gain* of *Death*, the *Ease*  
of *death*, he would solícite,  
hee would provoke *Death*  
to assíst him, by any hand  
which he might use. But  
as men see many of their  
owne Professions preferred,  
it ministers a hope that that  
may light upon them; so  
when these hourelly *Bells*  
tell me of so many *Fune-*  
*ralls* of men, like mee, it  
presents, if not a desire that  
it may, yet a *Comfort*  
whensoever mine  
shall come.

\*\*\*

## Devotions.

### 16. EXPOSTULATION.

**M**Y God, my God, I doe not expostulate with thee, but with them, who dare do that: Who dare expostulate with thee, when in the voyce of thy Church, thou givest allowance to this ceremony of Bells at funeralls. Is it enough to refuse it, because it was in use among the Gentiles? so wee refuse too. Is it because some abuses may have crept in amongst Christians? Is that enough, that their ringing hath beene said to drive away evill spirits? truly, that is so farr true, as that  
the

## *Devotions.*

the *evill spirit* is vehemently vexed in their ringing, therefore, because that action brings the Congregation together, and unites *God* and his *people*, to the destruction of that *kingdome*, which the *evill spirit* usurps. In the first institution of thy *Church*, in this world, in the foundation of thy *Militant Church*, amongst the *Jewes*, thou didst appoint the calling of the *assembly* in, to bee by *trumpet*, *Num: 10. 1.* and when they were in, then thou gavest them the sound of *Bels*, in the garment of thy *Priest. Exod. 18.* In the *Triumphant Church*, thou imployest both too, but in  
an

## Devotions.

an inverted *Order*; we enter into the *Triumphal Church* by the sound of bells, (for we enter when we die) And then we receive our further *Edification*, or *Consummation*, by the sound of *trumpets*, at the *Resurrection*. The sound of thy *trumpets* thou didst impart to *secular* and *civill* uses too, but the sound of *Bells* onely to *sacred*; Lord let not us breake the *Communion* of *Saints*, in that which was intended for the *advancement* of it; let not that pull us asunder from one another, which was intended for the assembling of us, in the *militant*, and associating  
of



## Devotions.

of us to the triumphant Church. But he for whose funerall these *Bels* ring now, was at home, at his journies end, yesterday; why ring they now? A *Man*, that is a world, is all the things in the world; He is an *Army*, and whē an *Army* marches, the *vaunt* may lodge to night, where the *Reare* comes not till to morrow. A man extends to his *act*, & to his *example*; to that w<sup>ch</sup> he *does*, and that which hee *teaches*, so doe those things that concerne him, so doe these *Bels*; that which rung yesterday, was to cōvay him out of the world, in his *vaunt*, in his *soule*, that which rung  
to

## Devotions.

to day, was to bring him in  
his *reare*, in his *body*, to the  
*Church*; And this continu-  
ing of ringing after his en-  
tring, is to bring him to me  
in the *Application*. Where I  
lie, I could heare the *Psalm*,  
and did joine with the *Con-  
gregation* in it; but I could  
not heare the *Sermon*, and  
these latter *Bells* are a *repu-  
tation Sermon* to mee. But,  
O my God, my God, doe I,  
that have this *Fever*, neede  
other remembrances of my  
*Mortality*? Is not mine  
owne *Hollow Voyce*, Voyce  
enough to pronounce that  
to mee? Neede I looke up-  
on a *Deaths head* in a *Ring*,  
that have one in my *Face*?

or

## Devotions.

or goe for *Death* to my  
*Neighbours* house, that have  
him in my *bosome*? Wee  
cannot, wee cannot, O my  
*God*, take in too many *helps*  
for religious *duties*; I know  
I cannot have any better *i-*  
*mage* of thee, then thy *Son*,  
not any better *image* of him,  
thē his *Gospel*: yet must not  
I, with thanks confes to thee  
that some *historicall pictures*  
of his, have sometimes put  
me upon better *Meditati-*  
*ons*, then otherwise I should  
have fallen upon? I know  
thy *Church* needed not to  
have taken in from *Jew* or  
*Gentile*, any supplics for the  
exaltatiō of thy *glory*, or our  
*devotion*; of absolute neces-  
sity

## Devotions.

*ſty* I know ſhe needed not;  
But yet wee owe thee our  
thanks, that thou haſt given  
her leave to doe ſo, and that  
as in making us *Chriſtians*,  
thou didſt not deſtroy that  
which we were before, *Nat-  
turall men*, ſo in the exalting  
of our religious devotions  
now we are *Chriſtians*, thou  
haſt beene pleaſed to conti-  
nue to us thoſe *aſſiſtances*  
which did worke upon the  
affections of *naturall men*  
before: for thou loveſt a  
*good man*, as thou loveſt a  
*good Chriſtian*, and though  
*Grace* bee meerely from  
thee, yet thou doſt not plant  
*Grace* but in *good natures*.

## Devotions.

### 16. PRAYER.

**O** Eternall and most gracious *God*, who having consecrated our *living bodies* to thine *owne spirit*, and made us *Temples of the holy Ghost*, dost also require a respect to bee given to these *Temples*, even when the *Priest* is gone out of them; to these *bodies*, when the *Soule* is departed from them; I blesse, and glorifie thy *Name*, that as thou takest care in our life, of every haire of our head, so dost thou also of every graine of *Ashes* after our death. Neither dost thou onely doe  
good

## Devotions.

good to us all, in *life* and *death*, but also wouldest have us doe good to one another, as in a *holy life*, so in those things which accompany our *death*. In that contemplation, I make account that I heare this dead brother of ours, who is now carryed out to his *buriall*, to speake to mee, and to preach my *Funeral Sermon*, in the voyce of these *Bells*. In him, *O God*, thou hast accomplished to mee, even the request of *Dives* to *Abraham*; *Thou hast sent one from the dead to speake unto me*. He speakes to me alowd from that *Steeple*; hee whispers to me at these

Chr-

## Devotions.

*Curtaines, and hee speakes  
thy words; Blessed are the  
dead, which dye in the Lord,  
from henceforth. Apoc. 14. 13.  
Let this Prayer, therefore,  
O my God, bee as my last  
gasse, my expiring, my dy-  
ing in thee; That if this bee  
the houre of my Transmi-  
gration, I may die the death  
of a Sinner, drowned in my  
sunes, in the bloud of thy  
Sonne; And if I live longer,  
yet I may now die the death  
of the righteous, die to sin;  
which death is a resurrecti-  
on to a new life: Thou killest  
and thou givest life: which  
soever comes, it comes from  
Thee, which way soever it  
comes, let me come to thee.*

## Devotions.

17. Nunc lento sonitu dicunt  
Moreris.

*Now, this Bell tolling softly for  
other, sayes to mee, thou must  
die.*

### 17. MEDITATION.

**P**Erchance he for whom  
this Bell tolls, may bee  
so ill, as that he knowes not  
it tolls for him; And per-  
chance I may thinke my self  
so much better then I am;  
as that they who are about  
mee, and see my state, may  
have caused it to toll for me,  
and I know not that. The  
Church is Catholike, Univer-  
sall,



## Devotions.

fall, so are all her *Actions*; All that shee does belongs to all. When she baptizes a child, that *Action* concerns mee; for that Childe is thereby connected to that *Head*, which is my *Head* too, and ingrafted into that *Body*, whereof I am a *member*. And when she buries a *Man*, that *Action* concerns mee; All *Mankind* is of one *Author*, and is one *volume*; when one *Man* dyes, one *Chapter* is not torne out of the *Booke*, but translated into a better *Language*; and every *Chapter* must be so translated; God employes severall *Translators*; some pieces are translated

P

fiated

## Devotions.

flated by *Age*, some by *Sickenesse*, some by *Warre*, some by *Iustice*; but Gods Hand is in every *Translation*; and his Hand shall bind up all our scattered leaves againe, for that *Library* where every *Booke* shall lie open to one another; As therefore the *Bell* that rings to a *Sermon*, calls not upon the *Preacher* onely, but upon the *Congregation* to come; so this *Bell* calls us all: but how much more *mee*, who am brought to neere the *doore* by this *sickenesse*. There was a *Contention* as farre as a *Suite* (in which both *Piety* and *Dignity*, *Religion* and *Estimation*  
on

## Devotions.

on, were mingled) which of the Religious Orders should ring to *Prayers* first in the *Morning*; and it was determined, That they should ring first that rose earlyest. If we understand aright the *Dignity* of this *Bell*, that tolls for our *Evening Prayer*, wee would be glad to make it ours, by rising early, in that *Application*, that it might be ours, as well as his, whose indeed it is. The *Bell*, doth toll for him, that *thinkes* it doth; and though it *intermit* againe, yet from that minute, that that occasion wrought upon him, he it united to *God*. Who casts not up his *Eye* to the *Sunne*

## Devotions.

when it rises? but who takes off his *Eye* from a *Comet*, when that breaks out? who bends not his *Eare* to any *Bell*, which upon any occasion rings? But who can remoove it from that *Bell*, which is passing a *piece of himselfe* out of this world? No man is an *Iland*, intire of it felse; every man is a piece of the *Continent*, a part of the *Maine*; if a *Clod* bee washed away by the *Sea*, *Europe* is the lesse, as well as if a *Promontory* were, as well as if a *Mannor* of thy *Friends*, or of *thine owne* were; Any mans death diminishes *me*, because I am involved in *Mankinde*; and there-

## Devotions:

therefore never send to know for whom the *Bell* tolls ; It tolls for *thee*. Neither can we call this a *begging* of *miserie*, or a *borrowing* of *miserie*, as though we were not miserable enough of our selves, but must fetch in more from the next house, in taking upon us the *miserie* of our *Neighbours*. Truly it were an excusable *covetousnesse*, if we did ; for *Affliction* is a *treasure*, and scarce any man hath enough of it. No man hath *Affliction* enough , that is not matured, and ripened by it, and made fit for *God* by that *Affliction*. If a man carrie *treasure* in *bullion*, or in a

## Devotions.

*Wedge of Gold*, and have none coyned into *currant Moneyes*, his *treasure* will not defray him as hee travells. *Tribulation* is *treasure* in the nature of it, but it is not *currant Money* in the use of it, except wee get neerer and neerer our *home, Heaven*, by it. Another may bee *sicke* too, and *sicke to death*, and this *Affliction* may lye in his *bowels*, as *Gold* in a *Mine*, and bee of no use to him; but this *Bell* that tells me of his *Affliction*, digs out, and applies that *Gold* to mee: If by this consideration of anothers danger, I take mine owne into contemplation,  
and

## Devotions.

and to secure my selfe, by making my recourse to my God, who is our onely security.

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### 17. EXPOSTULATION.

**M**Y God, my God, is this one of thy wayes, of drawing light out of darke-nesse, to make him for whom this bell tolls, now in this dimnesse of his sight, to become a *Superintendent*, an *Overseer*, a *Bishop*, to as many as heare his voyce, in this bell, and to give us a confirmation in this action? Is this one of thy wayes to raise strength out of weaknesse,

## Devotions.

ness, to make him who cannot rise from his bed, nor stir in his bed, come home to me, and in this sound, give me the strength of healthy and vigorous instructions? O my God, my God, what Thunder is not a well-tuned Cymbal, what hoarseness, what harshness is not a cleere Organ, if thou be pleased to set thy voice to it? And what Organ is not well played on, if thy Hand be upon it? Thy voice, thy hand is in this sound, and in this one sound, I heare this whole consort. I heare thy *Iaakob* call unto his sonnes, and say; Gather your selves together, that I may tell you  
what



## Devotions.

what shall befall you in the last dayes, Gen. 49. 1. Hee sayes, That which I am now, you must be then. I heare thy Moses telling me, and all within the compasse of this sound, This is the blessing wherewith I blesse you before my death; Deu. 33. 1. This, that before your death you would consider your owne in mine. I heare thy Prophet saying to Ezechias, Set thy house in order, for thou shalt dye, and not live; 2 Reg. 20. 1. He makes us of his family, and calis this a setting of his house in order, to compose us to the meditation of death. I heare thy Apostles saying, I thinke

## Devotions.

it meet to put you in remembrance, knowing that shortly I must goe out of this tabernacle. 2 Pet. 2. 13. This is the publishing of his will, and this *Bell* is our legacie, the applying of his present condition to our use. I heare that which makes all sounds *musicke*, and all *musicke* perfect; I heare thy Sonne himselfe saying, *Let not your hearts be troubled*; Ioh. 14. 1. Only I heare this change, that whereas thy Sonne sayes there, *I goe to prepare a place for you*, this man in this sound sayes, *I send to prepare you for a place, for a grave*. But, O my God, my God, since heaven is glory  
and

## *Devotions.*

and joy, why doe not glorious and joyfull things leade us, induce us to heaven? Thy Legacies in thy first will, in the old Testament, were plenty, and victory; wine and oyle, milke and hony, alliances of friends, ruine of enemies, peacefull hearts, and cheerefull countenances, and by these galleries thou broughtest them into thy bed-chamber, by these glories and joyes, to the joyes and glories of heaven. Why hast thou changed thine olde way, and carried us by the waies of discipline and mortification, by the wayes of mourning and lamentation, by the wayes of miserable ends,

## Devotions.

*ends, and miserable anticipations of those miseries, in appropriating the exemplary miseries of others to our selves, and usurping upon their miseries, as our owne, to our own prejudice? Is the glory of heaven no perfecter in it selfe, but that it needs a foyle of depression & ingloriousnes in this world, to set it off? Is the Joy of heaven no perfecter in it selfe, but that it needs the sourness of this life to give it a taste? Is that joy and that glory but a comparative glory, and a comparative joy? not such in it selfe, but such in comparison of the joylesnesse and the ingloriousnesse of this world?*

I know,

## Devotions.

I know, my God, it is farre,  
far otherwise. As thou thy  
selfe, who art *all*, art made  
of no *Substances*, so the *joyes*  
and glory which are with  
thee, are made of none of  
these *circumstances*; *Essen-*  
*tiall joy*, and glory *Essentiall*.  
But why then, my God, wilt  
thou not *beginne* them *here*?  
Pardon O God, his *unthank-*  
*full rashnesse*; I that aske  
why thou *doest not*, find e-  
ven now in *my selfe*, that  
thou *doest*; such *joy*, such  
*glory*, as that I conclude up-  
on *my selfe*, upon *all*, They  
that find not *joy* in their *sor-*  
*rowes*, *glory* in their *dejecti-*  
*ons* in this world, are in a  
fearefull danger of missing  
both in the next.

## Devotions

### 17. PRAYER.

**O** Eternall and most gracious *God*, who hast beene pleased to *speake* to us, not onely in the *voyce* of *Nature*, who *speakes* in our *hearts*, and of thy word which *speakes* to our *eares*, but in the speech of *speechlesse creatures*, in *Balaams Asse*, in the speech of *unbeleeving men*, in the confession of *Pilate*, in the speech of the *Devill* himselfe, in the *recognition* and *attestation* of thy *Sonne*; I humbly accept thy *voyce*, in the sound of this sad and funerall *bell*. And first, I blesse thy

## Devotions.

thy glorious name., that in this *sound and voice*, I can heare thy *instructions*, in another mans to consider mine own condition; and to know that this *bell* which tolls for another, before it come to ring out, may take in me too. As death is the wages of sinne, it is due to me; As death is the end of sicknesse, it belongs to mee; And though so disobedient a servant as I, may be affraid to dye, yet to so mercifull a Master as thou, I cannot bee afraid to come; And therefore, into thy hands, O my God, I commend my spirit; A surrender, which I know thou wilt accept, whether

## Devotions.

whether I live or die ; for thy servant *David* made it, when hee put himselfe into thy protection for his life; and thy blessed *Sonne* made it, when he delivered up his *Soule* at his death ; declare thou thy will upon me, O *Lord*, for life, or death, in thy time ; receive my *surrender* of my selfe now, Into thy hands O *Lord*, I commend my spirit. And being thus, O my *God*, prepared by thy correction, mellowed by thy chastisement, and conformed to thy will. by thy Spirit, having received thy pardon for my *Soule*, and asking no reprieve for my *Body*, I am  
bold,



## Devotions.

bold, O Lord, to bend my  
Prayers to thee, for his as-  
sistance, the voyce of whose  
bell hath called me to this  
devotion. Lay hold upon  
his Soule, O God, till that  
soule have thorowly consi-  
dered his account, and how  
few minutes soever it baye  
to remaine in that body, let  
the power of thy spirit re-  
compence the shortnesse of  
time, and perfect his ac-  
count, before he passe away:  
present his sinnes so to him,  
as that he may know what  
thou forgivest, and not  
doubt of thy forgivenesse;  
let him stop upon the infi-  
niteneesse of those sinnes, but  
dwell upon the infiniteneesse  
of

## Devotions.

of thy *Mercy* : let him discern his owne *demerits* , but wrap himselfe up in the *merits* of thy Sonne *Christ Iesus* : Breath inward *comforts* to his *heart* , and afford him the power of giving such outward *testimonies* thereof, as all that are about him may derive comforts from thence , and have this *Edification* , even in this *Dissolution* , that though the *Body* be going the way of all *flesh* , yet that *Soule* is going the way of all *Saints* . When thy Sonne cried out upon the *rosse* , *My God, my God Why hast thou forsaken me* ? he spake not so much in his owne *Person* , as in the  
person

## Devotions.

person of the Church; and  
of his afflicted members,  
who in deepe distresses  
might feare thy Forsaking.  
This Patient, O most bles-  
sed God, is one of them; In  
his behalfe, and in his name,  
heare thy Sonne crying to  
thee, *My God, my God, why  
hast thou forsaken me?* And  
forsake him not; but with  
thy left hand lay his body in  
the grave, (if that be thy  
Determination upon him)  
and with thy right hand re-  
ceive his Soule into thy  
Kingdome, and unite him  
and us in one Commu-  
nion of Saints.

*Amen.*

## Devotions.

*18. The Bell rings out, and tells death  
him, that I am dead.*  
*Mortuus es, sonitu celeris, pulsus  
agitaro.*

*The Bell rings out, and tells death  
him, that I am dead.*

### 18. MEDITATION.

**T**He Bell rings out, the  
Pulse thereof is chan-  
ged; the toking was a faint  
and intermitting Pulse, up-  
on one side; this stranger,  
and argues more and better  
life. His soule is gone out;  
and as a Man who had a  
lease of 1000 yeares after  
the expiration of a short  
one,

## Devotions.

one, or an Inheritance after the *life* of a man in a *Consumption*, hee is now entred into the possession of his better estate. His *Soule* is gone; *whither*? Who saw it come in, or who saw it goe out? *Nobody*; yet every body is sure, he *had one*, and *hath none*. If I will aske meere *Philosophers*, what the *Soule* is, I shall finde amongst them, that will tell mee, it is nothing, but the *temperament*, and *harmony*, and *just and equall Composition* of the *Elements* in the *body*, which produces all those *faculties* which wee ascribe to the *Soule*; and so, in it selfe is *nothing*, no *separable*

## Devotions.

*parable substance*, that over-lives the *Body*. They see the *Soule* is nothing else in other *Creatures*, and they affect an *impious humility*, to thinke as low of *Man*. But if my *Soule* were no more then the *Soule* of a *Beast*, I could not thinke so; that *Soule* that can reflect upon it selfe, consider it selfe, is *more* then so. If I will aske, not meere *Philosophers*, but *mixt men*, *Philosophicall Divines*, how the *soule*, being a *separate substance*, enters into *Man*, I shall finde some that will tell me, that it is by *generation* and *procreation* from *parents*, because they thinke it  
hard

## Devotions.

hard, to charge the *Soule* with the guiltinesse of *originall sinne*, if the *Soule* were infused into a *Body*, in which it must necessarily grow *foule*, and contract *originall Sinne*, whether it will or no; and I shall finde some that will tell me, that it is by *immediate infusion from God*, because they think it hard, to maintaine an *immortality* in such a *Soule*, as should bee begotten and derived with the *body* from *Mortall Parents*. If I will aske, not a few *Men*, but almost *whole bodies*, *whole Churches*, what becomes of the *Soules* of the *Righteous*, at the *departing* thereof from  
the

## Devotions.

the body, I shall be told by some, That they attend an expiation, a purification in a place of torment; by some, that they attend the fruition of the sight of God, in a place of rest; but yet, but of expectation; by some, that they passe to an immediate possession of the presence of God. Saint Augustine studied the nature of the Soule, as much as any thing, but the salvation of the Soule; and he sent an expresse Messenger to Saint Hierome, to consult of some things concerning the Soule: But hee satisfies himselfe with this: *Let the departure of my soule to salvation, be evident to my faith,*



## Devotions.

by faith, and I care the lesse, how  
darke the entrance of my  
soule, into my body, be to my  
reason. It is the going out,  
more then the coming in,  
that concernes us. This  
soule, this bell tels me is gone  
out; *whither?* Who shall  
tell me that? I know not  
who it is; much lesse *what*  
*he was*; the condition of  
the man, and the course of  
his life, which should tell  
me *whither* he is gone, I  
know not. I was not there  
in his sicknesse, nor at his  
death; I saw not *his way*,  
nor *his end*, nor can aske  
them, who did, thereby to  
conclude, or argue, *whither*  
hee is gone. But yet I have

## Devotions.

one neerer me then all these,  
mine owne *Charity*; I aske  
that, and that tells mee, *hee*  
*is gone to everlasting rest,*  
and *joy*, and *glory*: I owe  
him a good *opinion*, it is but  
*thankesfull charity* in mee,  
because I received *benefit*  
and *instruction* from him  
when his *Bell* tolled: and I  
being made the fitter to  
*pray*, by that disposition,  
wherein I was assisted by  
his occasion, did *pray* for  
him; and I *pray* not with-  
out *Faith*; so I doe *chari-*  
*tably*, so I doe *faithfully* be-  
lieve, that that *soule* is gone  
to everlasting *rest*, and *joy*,  
and *glory*. But for the *Be-*  
*dy*, How poore a wretched  
thing

## Devotions.

thing is *that* ? wee cannot  
expresse it *so fast*, as it  
growes *worse* and *worse*.  
That *Body*, which scarce  
*three minutes* since was such  
a *house*, as that that *soule*,  
which made but one step  
from thence to *heaven*, was  
scarce thorowly content, to  
leave that for *Heaven*: that  
*Body* hath lost the *name* of a  
*dwelling house*, because none  
dwells in it, and is making  
haste to lose the *name* of  
a *Body*, and dissolve to pu-  
rification. Who would not  
be affected to see a cleere  
and sweet *River* in the mor-  
ning, grow a *Kennell* of  
muddy land water by *noone*,  
and condemned to the Salt-  
ness

Q 2

## Devotions.

nesse of the *Sea* by *night*? and how lame a *Picture*, how faint a *Representation*, is that, of the precipitation of Mans body to *Dissolution*? now all the parts built up, and knit by a lovely *Soule*, now but a *Statue* of *Clay*, and now these limbes melted off as if that *Clay*, were but *Snow*; and now, the whole *house* is but a *handfull* of *Sand*, so much *Dust*, and but a *pecke* of *rubidge*, so much *Bone*. If he, who, as this *Bell* tells me, is gone now, were some excellent *Artificer*, who comes to him for a *Cloake*, or for a *Garment* now? or for *counsell*, if hee were a *Lawyer*?  
If

## Devotions.

If a *Magistrate*, for *Iustice*?  
Man before he hath his im-  
mortall *Soule*, hath a *Soule*  
of *sense*, and a *Soule* of *ve-*  
*getation* before that: This  
immortall *Soule* did not for-  
bid other *Soules*, to be in us  
before, but when this *Soule*  
departs, it carryes all with  
it; no more *vegetation*, no  
more *sense*: such a *Mother*  
in law is the *Earth*, in re-  
spect of our *Naturall Mo-*  
*ther*; in her wombe we grew;  
and when shee was delive-  
red of us, wee were plan-  
ted in some *place*, in some  
calling in the *world*; in the  
Wombe of the *Earth*, wee  
diminish, and when shee is  
delivered of us, our *Grave*

Q 3      opened

## Devotions.

*opened for another, wee are not transplanted, but transported, our dust, blowne away with prophane Dust, with every winde.*

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### 18. EXPOSTULATION.

**M**Y God, my God, if *Epostulation* bee too bold a word, doe thou *molifie* it with another; let it be *wonder* in my selfe; let it be but *probleme* to others; but let me aske, why wouldest thou not suffer those, that serve thee in *holy services*, to doe any *office* about the *dead*, nor *assist* at their *funerall*? *Levit. 21. 1.* Thou hadst

## Devotions.

are hadst no *Counsellor*, thou  
needest none; thou hast no  
Comptroller, thou admittest  
none. Why doe I aske?  
In *Ceremoniall things* (as  
that was) any convenient  
reason is enough; who can  
be sure to propose that rea-  
son, that moved thee in the  
institution thereof? I satis-  
fie my selfe with this; that  
in those *times*, the *Gentiles*  
were over-full, of an over-  
reverent respect to the *Me-  
mory of the dead*: A great  
part of the *Idolatry* of the  
*Nations*, flowed from that;  
an *over-amorous devotion*,  
an *over-zealous celebrating*,  
and *overstudious preserving*  
of the *memories*, and the

## Devotions.

*pictures of some dead persons : and by the vaine glory of men , they entred into the world ; Sap. 14. 14. and their statues , and pictures contracted an opinion of divinitie , by Age : that which was at first, but a picture of a friend , grew a God in time, as the wiseman notes , They called them Gods, which were the worke of an ancient hand. Sap. 13. 9. And some have assigned a certaine time, when a picture should come out of minoritie, and be at age, to be a God, in sixty yeares after it is made. Those images of Men, that had life, and some Idoles of other things which*



## Devotions.

which never had any being, are by one common name, called promiscuously, *dead*; and for that the *Wise man* reprehends the *Idolater*, for health, he prays to that which is *weake*, and for life, hee prays to that which is *dead*. *Sap. 13. 18.* Should we doe so, sayes thy *Prophet*, should we goe from the *living* to the *dead*? *Esa. 8. 14.* So much ill then, being occasioned, by so much religious complement exhibited to the *dead*; thou, O *God*, (*I thinke*) wouldest therefore inhibit thy principall holy servants, from contributing any thing at all to this dangerous *Intimation of Idolatry*.

Q 5

## Devotions.

*larry*, and that the people might say, Surely those *dead men*, are not so much to bee magnified, as men mistake, since *God* will not suffer his holy *Officers* so much as to *touch* them, not to *see* them. But those dangers being removed, thou, O my *God*, dost certainly allow, that we should doe *Offices of Piety* to the *dead*, and that we should draw *instructions to Piety*, from the *dead*. Is not this, O my *God*, a holy kind of *raising up seed to my dead brother*, If I, by the meditation of his *death*, produce a better *life* in my selfe? It is the blessing upon *Reuben*, Let *Reuben*

## Devotions.

Reuben live, and not dye,  
and let not his men be few;  
Dent. 33. 6. Let him pro-  
pagate many. And it is a  
malediction, That that dy-  
eth, let it dye; Zechar. 11. 9.  
let it doe no good in dying:  
for Trees without fruit, thou  
by thy Apostle callest, twice  
dead. Iud 12. It is a second  
death, if none live the bet-  
ter, by me, after my death,  
by the manner of my death.  
Therefore may I justly think  
that thou madest that a way  
to convey to the Egyptians  
a feare of thee, and a feare  
of death, that there was not  
a house, where there was not  
one dead; Exod. 12. 30 for  
thereupon the Egyptians  
said,

## Devotions.

said, *We are all dead men*; the death of others, should *Catechise* us to death. Thy *Son Christ Iesus* is the first begotten of the dead; *Ap.1.5.* he rises first, the eldest brother, and he is my *Master* in this science of death: but yet for me, I am a younger brother too, to this *Man*, who dyed now, and to every man whom I see, or heare to dye before me, and all they are *ushers* to me in this *Schoole of Death*. I take therefore that which thy servant  *Davids Wife* said to him, to be said to mee; *If thou save not thy life to night to morrow thou shalt be slain.* 1 *Sa.19.11.* If the death of  
this

## Devotions.

this man worke not upon me now, I shall dye worse, then if thou hadst not afforded mee this helpe : for thou hast sent *him* in this *Bell* to mee, as thou didst send to the *Angel* of *Sardis* with *Commission* to *strengthen the things that remaine*, and *that are ready to dye* ; *Apo. 3. 2.* that in this weakenesse of *body*, I might receive spirituall strength by these occasions. This is my *strength*, that whether thou say to mee, as thine *Angel* said to *Gideon*, *Peace be unto thee, feare not, thou shalt not dye*, *Jud. 6. 23.* or whether thou say as unto *Aaron*, *Thou shalt dye there* ;  
*Num.*

## Devotions.

*Num. 20. 26. yet thou wilt preserve that which is ready to dye, my Soule, from the worst death, that of sinne. Zimri dyed for his sinnes, sayes thy spirit, 1 Reg. 16. 18. which he sinned in doing evill; and in his sinne, which he did to make Israel sinne. For his sinnes, his many sinnes; and then in his sinne, his particular sinne: for my sinnes I shall dye, whensoever I dye, for death is the wages of sinne, but I shall dye in my sinne, in that particular sinne of resisting thy spirit, if I apply not thy assistances. Doth it not call us to a particular consideration that thy blessed*

## Devotions.

fed *Sonne* varies his forme of Commination, and *aggravates* it in the variation, when he saies to the *Jewes*, (because they refused the light offered) *you shall dye in your sinne*; *Ioh. 8. 21.* And then when they proceeded to farther disputations, and vexations, and tentations, he addes, *You shall dye in your sinnes*; *Verse 24.* he multiplies the former expressing to a plurall: *In this sinne*, and *in all your sinnes*; doth not the resisting of thy particular *helpes* at last, draw upon us the guiltinesse of all our *former sinnes*? May not the neglecting of this  
*sound*

## Devotions.

*Sound* ministred to mee in  
this *mans death*, bring me  
to that misery, as that I,  
whom the *Lord of life* lo-  
ved so, as to dye for me,  
shall dye, and a *Creature* of  
mine owne shall be *immor-*  
*tall*; that I shall die, and the  
*worme of mine owne con-*  
*science* shal never die?

*Esay. 66. 14.*

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★ ★ ★

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18. PRAY-

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## Devotions.

### 18. PRAYER.

**O** Eternall and most gracious *God*, I have a new occasion of *thanks*, and a new occasion of *Prayer* to thee from the ringing of this *Bell*. Thou toldest me in the other *voyce*, that I was *mortall*, and approching to *Death*; In this I may heare thee say, that I am *dead*, in an *irremediab*le, in an *irrecoverable* state for bodily health. If that bee thy *language* in this *voyce*, how infinitely am I bound to thy heavenly *Majesty*, for speaking so plainly unto mee? for even that *voyce*, that I  
*must*

## Devotions.

*must die now*, is not the voice of a *Iudge*, that speaks by way of *condemnation*, but of a *Phisician*, that presents health in that: Thou presentest mee *Death*, as the *cure* of my *Disease*, not as the *Exaltation* of it; if I mistake thy voyce herein, if I overrunne thy pace, and prevent thy hand, and imagine *death* more instant upon mee then thou hast bid him be, yet the voyce belongs to mee; *I am dead*, *I was borne dead*, and from the first laying of these *mud-walls* in my *conception*, they have *moldred* away, and the whole course of *life* is but an *active death*. Whether  
this

## Devotions.

this *voyce instruct* mee, that I am a *dead man now*; or remember mee, that I have beene a *dead man* all this while, I, humbly thanke thee for speaking in this *voyce* to my *Soule*, and I humbly beseech thee also, to accept my Prayers in his behalfe, by whose occasion this *voyce*, this *sound* is come to me. For though he bee by *Death* transplanted to thee, and so in possession of inexpressible happinesse there, yet here upon earth thou hast given us such a portion of heaven, as that though men dispute, whether thy *Saints* in Heaven doe know what we in earth  
in

## Devotions.

in particular do stand in need of, yet without all disputation, wee upon *Earth* doe know what thy *Saints* in Heaven lacke yet, for the *consummation* of their *Happinesse*; and therefore thou hast afforded us the *dignity*, that we may *pray* for them. That therefore this *Soule* now newly departed to thy *Kingdome*, may quickly returne to a joyfull *reunion* to that *Body* which it hath left, and that *wee* with it, may soone enjoy the full *consummation* of all, in *body* and *soule*, I humbly beg at thy hand, O our most *mercifull* God, for thy *Sonne Christ Iesus* sake. That that  
blessed

## *Devotions.*

*blessed Sonne* of thine, may have the *Consummation* of his *Dignity*, by entring into his *last Office*, the *Office* of a *Judge*, and may have *society* of humane *bodies* in *heaven*, as well as hee hath had ever of *soules*; And that as thou hatest *Sinne* it selfe, thy hate to *Sin* may be exprest in the abolishing of all *instruments* of *Sinne*, the *allurements* of this *world*, and the *world* it selfe; and all the temporary *revenges* of *Sinne*, the *stings* of *Sicknes*, and of *Death*; and all the *Castles*, and *Prisons*, and *Monuments* of *Sinne*, in the *Grave*. That time may be swallowed up in *Eternity*,

## *Devotions.*

*ry, and Hope swallowed in Possession, and Ends swallowed in Infinitenesse, and all men ordained to Salvation, in Body and Soule, bee one intire and Everlasting Sacrifice to thee, where thou mayest receive delight from them, and they glory from thee, for evermore. Amen.*

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19. Oceano

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## Devotions.

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19. Oceano tandem emenso, aspi-  
cienda resurgit  
Terra ; vident, justis, Medici, iam  
cocta mederi  
Se posse indicijs.

*At last, the Physicians after a long  
and stormy voyage, see Land;  
They have so good signes of the  
Concoction of the Disease, as  
that they may safely proceede to  
purge.*

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### 19. MEDITATION.

**A**LL this while the  
Physicians themselves  
have been patients, patiently  
attending when they should  
see any *Land* in this *Sea*, a-  
ny

## Devotions.

ny *Earth*, any *Cloud*, any *Indication* of *Concoction* in these *waters*. Any *Disorder* of mine, any *pretermis- sion*, of theirs, exalts the *disease*, accelerates the *rages* of it; no *diligence* accelerates the *concoction*, the *maturity* of the *Disease*; they must stay till the *season* of the *Sicknesse* come, and till it be ripened of it selfe, and then they may put to their hand, to gather it, before it fall off but they cannot hasten the *Ripening*. Why should wee looke for it in a *disease*, which is the *disorder*, the *discord*, the *irregularity*, the *commotion* & *rebellion* of the *Body*? It were scarce a  
Dis-



## Devotions.

*Disease*, if it could be *ordered*, and made obedient to our *Times*. Why should we looke for that in *Disorder*, in a *Disease*, when we cannot have it in *Nature*, who is so *Regular*, and so *Pregnant*, so forward to bring her worke to perfection, and to light? Yet we cannot awake the *Iuly Flowres* in *January*, nor retard the *flowers* of the *Spring* to *Autumne*. We cannot bid the *Fruits* come in *May*, nor the *Leaves* to sticke on in *December*. A *Woman* that is weake, cannot put off her *Ninth month* to a *tenth*, for her *Delivery*, and say she will stay till she

## Devotions.

be *Stronger* ; nor a *Queen* cannot hasten it to a *Seventh*, that she may be ready for some other pleasure. *Nature* ( if we looke for *Durable* and *Vigorous* effects) will not admit *Preventions*, nor *Anticipations*, nor *Obligations* upon her ; for they are *Pre-contracts*, and she will be left to her *Liberty*. *Nature* would not be spurred , nor forced to mend her pace ; nor power, the *Power of man*, greatness loves not that kind of violence neither. There are of *them* that will give, that will doe *Justice*, that will *Pardon*, but they have their owne *Seasons* for all these,  
and

## Devotions.

and hee that knowes not  
them, shall *Starve* before  
that gift come, and *Ruine*,  
before the *Iustice*, and *Dye*,  
before the *Pardon* save  
him : some *Tree* beares no  
*Fruit*, except much *Dung*  
be laid about it, and *Iustice*  
comes not from some, till  
they bee richly manured :  
some *Trees* require much  
*Visiting*, much *Watring*,  
much *Labour*; and some  
men give not their *Fruits*  
but upon *Importunity*; some  
*Trees* require *Incision*, and  
*Pruning*, and *Lopping*; some  
men must bee *Intimidated*,  
and *Syndicated*, with *Com-*  
*missions*, before they will  
deliver the fruits of *Iustice*;

## Devotions.

some *trees* require the *early* and the *often* *accesse* of the *Sunne* ; some men *open* not, but upon the *Favours* and *Letters* of *Court* *Mediation* ; some *Trees* must bee *Housed* and kept within *doores* ; some men *locke* up, not onely their *Liberality*, but their *Iustice*, and their *Compassion*, till the *solicitation* of a *Wife* , or a *Sonne*, or a *Friend*, or a *Servant* turne the *Key*. *Reward* is the *Season* of one man, and *Importunity* of another ; *Feare* , the *Season* of one man, and *Favour*, of another ; *Friendship* the *Season* of one man , and *Natural* *affection* of another ; and

## Devotions.

he that knowes not their *Seasons*, nor cannot *stay* them, must lose the *Fruits*; As *Nature* will not, so *Power* and *Greatnesse* will not be put to change their *Seasons*; and shall wee looke for this *Indulgence* in a *Disease*, or thinke to shake it off before it be *Kipe*? All this while therefore, wee are tut upon a *Defensive warre*, and that is but a *Doubtfull state*: especially where they who are *besieged* doe know the *best* of their *Defences*, and doe not know the worst of their *Enemies power*; when they cannot mend their *Workes within*, and the *Enemy* can

## Devotions.

increase his *Numbers* without. O how many farre more miserable and farre more worthy to be lesse miserable then I, are besieged with this *Sickenesse*, and lacke their *Sentinels*, their *Physicians* to *Watch*, and lacke their *Munition*, their *Cordials* to *Defend*, and perish before the *Enemies* weakenesse might invite them to *Sally*, before the *Disease* shew any *Declination* or admit any way of *Working* upon it selfe? In me the *siege* is so farre slackned, as that wee may come to *Fight*, and so *Dye* in the *Field*, if I *Dye*, and not in a *Prison*.

## Devotions.

### 19. EXPOSTULATION.

**M**Y God, my God, thou art a *direct* God, may I not say, a *literall* God, a God that wouldest bee understood *literally*, and according to the *plaine sense* of all that thou sayest? But thou art also (*Lord* I intend it to thy glory, & let no *prophane Mis-interpreter* abuse it to thy diminution) thou art a *figurative*, a *metaphoricall* God too: A God, in whose words there is such a height of *Figures*, such *voyages*, such *peregrinations* to fetch remote and precious *Metaphors*, such *Exten-*  
R 4                      *tions*

## Devotions.

tions, such Spreadings, such Curtaines of Allegories, such third heavens of Hyperboles, so harmonious Elocutions, so retired and so reserved Expressions, so commanding Perswasions, so perswading Commandements, such Sinewes even in thy Milke, and such Things in thy Wordes, as all prophane Authors sceme of the Seed of the Serpent, that creepes, thou art the Dove, that flies. O, what Wordes but thine, can expresse the inexpressible texture, and composition of thy Word; in which, to one man, that Argument that bindes his Faith to beleeve that to bee the word  
of



## Devotions.

of *God*, is the reverent *Simplicity* of the Word, and to another, the *majestie* of the Word; and in which two men, equally pious, may meet, and one wonder, that all should not understand it, and the other, as much that any man should. So, *Lord*, thou givest us the same *earth*; to labour on, and to lye in; a *House*, and a *Grave*, of the same *earth*; so *Lord*, thou givest us the same *Word* for our *satisfaction*, and for our *Inquisition*, for our *instruction*, and for our *Admiration* too; for there are places, that thy servants *Hierome* and *Augustine* would scarce believe

R 5 (when

## Devotions.

(when they grew warme by mutuall Letters) of one another, that they understood them, and yet both *Hierome* and *Augustine* call upon persons, whom they knew to bee farre weaker, then they thought one another (*old Women* and *young Mayds*) to reade the *Scriptures*, without confining them to these or those places. Neither art thou thus a figurative, a metaphoricall God, in thy *Word* onely, but in thy *Workes* too. The *Stile* of thy *Workes*, the *Phrase* of thine *Actions*, is metaphoricall. The institution of thy whole *Worship* in the *Old law*, was a continual

## Devotions.

nuall *Allegorie* ; *Types* and *Figures* overspread all ; and *Figures* flowed into *Figures* , and powred themselves out into farther *Figures* ; *Circumcision* carryed a figure of *Baptisme*, and *Baptisme* carries a *Figure* of that *Purity*, which we shall have in *perfection* in the new *Jerusalem*. Neither didst thou *speake* , and *worke* in this *Language*, onely in the time of thy *Prophets* ; but since thou spokest in thy *Sonne*, it is so too. How often, how much more often doth thy *Sonne* call himselfe a *way*, & a *light*, and a *gate*, and a *Vine*, and *Bread*, then the *Son of God*, or of *Man* ?  
How

## Devotions.

How much oftner doth he exhibite a *Metaphoricall Christ*, then a *Reall*, a *Lit-e-rall*? This hath occasioned thine ancient *servants*, whose delight it was to write after thy *Copie*, to proceed the same way in their *Expositions* of the *Scriptures*, and in their composing both of *Publike liturgies*, and of *Private prayers* to thee, to make their accesses to thee in such a kind of *Language*, as thou wast pleased to speake to them, in a *Figurative*, in a *Metaphoricall language*, in which manner I am bold to call the comfort which I receive now in this sick-  
nesse

## Devotions.

nesse in the *Indication* of the *Concoction* and *Matu- rity* thereof, in certaine *Clouds*, and *Recidences*, which the *Physicians* ob- serve, a discovering of *Land* from *Sea*, after a long and tempestuous *Voy- age*. But wherefore, O my *God*, hast thou presen- ted to us, the *Afflictions* and *Calamities* of this life, in the name of *Waters*? So often in the name of *Wa- ters*, and *Deepe waters*, and *Seas* of *waters*? must wee looke to bee *Drowned*? are they *Bottomlesse*, are they *Bonndlesse*? Thats not the *Dialect* of thy *Language*; thou hast given a *Remedy* against  
against

## Devotions.

against the deepest *Water*,  
by *Water*; against the *Inundation* of sinne, by *Baptisme*; and the first *life*, that  
thou gavest to any *Creatures*, was in *Waters*; there-  
fore thou dost not threaten  
us, with an *irremediableness*, when our *Affliction*  
is a *Sea*. It is so, if we con-  
sider *Our selves*; so thou  
callest *Genezareth*, which  
was but a *Lake*, and not  
*salt*, a *Sea*; so thou callest  
the *Mediterranean Sea*,  
still the *Great Sea*, because  
the *Inhabitants* saw no o-  
ther *Sea*; they that dwelt  
there, thought a *Lake*, a  
*Sea*, and the others thought  
a *Little Sea*, the *Greatest*,  
and

## Devotions

and wee that know not  
the *Afflictions* of others,  
call our owne the *Heavi-  
est*. But O my God, that  
is *Truely great*, that over-  
flowes the *Channell*; that  
is *Really a great Affliction*,  
whith is above my  
*strength*, but, thou, O God,  
art my *Strength*, and then  
what can bee above it?  
*Mountaines shake with the  
swelling of thy Sea*, Psalm,  
46 3. *secular Mountaines*,  
Men strong in power, *spiri-  
tuall Mountains*, Men strong  
in grace, are shaken with  
*Afflictions*; but thou layest  
up thy Sea in *Store-houses*;  
Psal. 33. 7. even thy *Cor-  
rections* are of thy *Treasure*,  
and

## Devotions.

and thou wilt not waste thy *Corrections*; when they have done their *service*, to humble thy *Patient*, thou wilt call them in againe, for, thou givest the *Sea* thy decree, that the *Waters* should not passe thy commandement. *Psal.* 8. 29. All our *Waters* shall runne into *Iordan*, and thy servants passed *Iordan* drye foot; *Iosh.* 3. 17. they shall runne into the red *Sea* (the *Sea* of thy *Sonnes Blood*) and the red *Sea*, that red *Sea* drownes none of thine. But, they that sayle in the *Sea*, tell of the danger thereof; *Ecclus.* 43. 24. I that am yet in this *Affliction*, owe thee the *Glory* of



## Devotions.

of speaking of it ; But, as the *Wise man* bids me, I say, I may speake much, and come short ; wherefore in summe thou art all. *Ecclus. 43. 27.* Since thou art so, O my God, and *Affliction* is a *Sea*, too deepe for us, what is our *Refuge*? thine *Arke*, thy *Ship*. In all other *Seas*, in all other *Afflictions*, those meanes which thou hast ordained ; In this *Sea*, in *Sicknesse*, thy *Ship* is thy *Physician*. Thou hast made a *Way* in the *Sea*, and a *safe Path* in the *Waters*, shewing that thou canst save from all dangers ; yea, though a man went to sea without art ; *Sap. 14. 3.* yet where I finde all that

## *Devotions.*

that, I finde this added, nevertheless thou wouldest not, that the worke of thy wisdom should bee idle. Thou canst save without meanes; but thou hast told no man that thou wilt: thou hast told every man, that thou wilt not. When the Centurion, Act. 17. 11. believed the Master of the Ship more then Saint Paul, they were all opened to a great danger; this was a preferring of thy meanes before thee, the Author of the meanes; but, my God, though thou beest every where, I have no promise of appearing to me, but in thy Ship: thy blessed Sonne preached out of a Ship:  
*Luc.*

## Devotions.

*Luk. 5. 3.* the *Meanes* is Preaching, he did that; and the *Ship* was a *Type* of the *Church*; hee did it there. Thou gavest *Saint Paul* the lives of all them that sayled with him; *Act. 27. 24.* If they had not beene in the *Ship* with him, the *Gift* had not extended to them. As soone as thy *Sonne* was come out of the *Ship*, immediately there met him out of the tombes, a man with an uncleane spirit, and no man could hold him, no not with chaines. *Mar. 5. 2.* Thy *Sonne* needed no use of *meanes*; yet there wee apprehend the danger to us; if wee leave the *Ship*, the  
Meanes;

## Devotions.

*Meanes*; in this case, the *Physician*. But as they are *Ships* to us in those *Seas*, so there is a *Ship* to them too, in which they are to stay. Give me leave, O my *God*, to assist my self with such a construction of these words of thy servant *Paul*, to the *Centurion*, when the *Mariners* would have left the ship, *Except these abide in the ship, you cannot bee safe; Act. 27. 31.* Except they who are our ships, the *Physicians*, abide in that which is theirs, and our ship, the *Truth*, and the sincere and religious worship of thee, and thy *Gospell*, we cannot promise our selves, so good  
safe-

## Devotions.

*safety* ; for though we have our *ship* , the *Physician*, hee hath not his *ship*, *Religion* ; and meanes are not meanes, but in their *Concatenation*, as they *depend*, and are *chained* together. The *ships* are great, sayes thy *Apostle*, but a *Helme* turnes them ; *Iac.* 3. 4. the *men* are *learned*, but their *Religion* turnes their *Labours* to good: And therefore it was a heauie curse, when the third part of the *ships* perished : It is a heauie case , where either all *Religion*, or true *Religion* should forsake many of these *ships*, whom thou hast sent to conuay us over these *Seas*. But, O my *God*, my *God*,

## Devotions.

God, since *I have my ship,*  
and *they theirs,* I have *them,*  
and they have *thee,* why are  
we yet no neerer land? As  
soone as thy *Sonnes Disciple*  
had taken him into the *ship,*  
*immediatly the ship was at*  
*the land whither they went.*

*Jo. 6. 21.* Why have not  
*they and I this dispatch?* E-  
very thing is *immediately*  
done, which is done when  
*thou* wouldest have it done.

Thy purpose *Terminates* e-  
very action, and what was  
*done* before that, is *undone*  
yet. Shall that slacken *my*  
*hope?* Thy *Prophet* from  
*thee,* hath forbid it. *It is good*  
*that a man should both hope,*  
*and quietly wait for the sal-*  
*vation*

## Devotions.

vation of the Lord. Lam.  
3. 26. Thou puttest off  
many *Judgements*, till the  
*Last* day, many passe this  
life without any; and shall  
not I indure the putting off  
thy *Mercy* for a day? and  
yet, O my God, thou put-  
test me not to that, for the  
*assurance of future mercie*,  
is *present mercie*. But what  
is my *assurance* now? what  
is my *Seale*? It is but a  
*cloud*; that which my *Phy-*  
*sicians* call a *cloud*, in that,  
which gives them their *In-*  
*dication*. But a *cloud*? Thy  
*Great Seale* to all the  
world, the *Raine-bow*, that  
secur'd the World for ever  
from drowning, was but a  
*reflexion*

## Devotions.

*reflection upon a cloud. Exo. 13. 21. A cloud it selfe was a Pillar which guided the Church, and the glory of God, not onely was, but appeared in a Cloud. Exod.*

*16. 10. Let me returne, O my God, to the consideration of thy Servant Eliahs proceeding, in a time of Desperate drought, 1 Reg.*

*19. 43. hee bids them looke towards the Sea; they looke, and see Nothing. He bids them againe and againe, Seven times: and at the Seventh time, they saw a little cloud rising out of the Sea; and presently they had their desire of Raine. Seven dayes, O my God,*



## Devotions.

God, have we looked for  
this *Cloud*, and now wee  
have it; none of thy *Indi-*  
*cations* are *Frivolous*; thou  
makest thy *Signes*, *Scales*;  
and thy *Scales*, *Effects*; and  
thy *Effects*, *Consolation*, and  
*Restitution*, wheresoever  
thou mayest receive  
*Glory* by that  
way.

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S 19. PRAY-

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## Devotions.

### 19. PRAYER.

**O** Eternall and most gracious God, who though thou passedst over infinite millions of generations, before thou camest to a *Creation* of this *World*, yet when thou beganst, didst never intermit that worke, but continuedst *day to day*, till thou hadst perfited all the *worke*, and deposed it in the *hands* and rest of a *Sabbath*, though thou have bin pleased to *glorifie* thy selfe in a long exercise of my *Patience*, with an *Expectation* of thy *Declaration* of thy selfe in this my *Sickenesse*, yet

## Devotions.

yet since thou hast now of thy goodnesse afforded that, which affords us much hope, if that be still *the way* of thy *Glory*, proceed in *that Way*, and perfit *that Worke*, and establish me in a *Sabbath*, and rest in thee, by this thy *Scale of bodily Restitution*. Thy *Priest* came up to thee, by *steps* in the *Temple*; Thy *Angels* came downe to *Jacob*, by *steps* upon the *Ladder*; we find no *staire*, by which thou thy selfe camest to *Adam* in *Paradise*, nor to *Sodom* in thine *Anger*; for thou, and thou onely art able to doe all at once. But, O *Lord*, I am not weary of thy

## Devotions.

*pace* , nor *Weary* of mine  
owne *Patience*. I provoke  
thee not with a *Prayer*, not  
with a *wish*, not with a *hope*;  
to more haste then consists  
with thy *Purpose*, nor look  
that any other thing should  
have entred into thy *Pur-  
pose* , but thy *Glory*. To  
heare thy steps comming  
*towards* mee , is the same  
comfort, as to see thy face  
present with me; whether  
thou doe the worke of a  
*thousand yeares* in a *day* ,  
or extend the *Worke* of a  
*day*, to a *thousand yeares*, as  
long as thou *Workest* , it is  
*Light* and *Comfort*. Heaven  
it selfe is but an *extention* of  
the same *Joy* ; and an *Exten-  
tion*

## Devotions.

tion of this mercy, to proceed at thy *Leasure*, in the way of *Restitution*, is a *Manifestation* of *Heaven* to me here upon *Earth*. From that *People*, to whom thou appearedst in *Signes*, and in *types*, the *Jewes*, thou art departed, because they trusted in *them*; but from thy *Church*, to whom thou hast appeared in *thy selfe*, in *thy Son*, thou wilt never depart; because wee cannot trust too much in *him*. Though thou have afforded mee these *Signes* of *Restitution*, yet if I *Confide* in *them*, and begin to say, all was but a *naturall accident*, and *Nature* begins to *Discharge* her selfe, and

## Devotions.

thee will, *perfit* the *whole* worke, my *Hope* shall vanish because it is not in thee. If thou shouldst take thy hand utterly from me, and have nothing to doe with me, nature alone were able to destroy me; but if thou withdraw thy helping hand, alas, how frivolous are the helps of nature, how impotent the assistances of Art? As therefore the *Morning dew*, is a *Paine* of the *Evening* fainesse, so, O Lord, let this daies comfort bee the earnest of to morrowes, so farre as may conform me intirely to thee, to what *End*, and by what *Way* soever thy *Mercy* have appointed me.

## Devotions.

### 20. Id agunt.

*Vpon these Indications of digested matter, they proceede to purge.*

### 20. MEDITATION.

**T**Hough Counsell seeme rather to consist of spirituall Parts, then Action, yet Action is the spirit, and the soule of Counsell. Counsells are not alwayes determined in Resolutions; wee cannot alwayes say; *This was concluded*; Actions are alwayes determined in Effects;

## Devotions.

fects; we can say, *This was done.* Then have *Laws* their reverence, and their majesty, when wee see the *Judge* upon the *Bench* executing them. Then have *Counsell*s of *Warre* their impressions, and their operations, when we see the *scale* of an *Army* set to them. It was an ancient way of celebrating the *Memorie* of such as deserved well of the *State*, to afford them that kinde of *Statuary* representation, which was then called *Hermes*; which was, *The head and shoulders* of a man, standing upon a *Cube*, but those *shoulders* without *armes* and *hands*. Altogether



## Devotions.

ther it figured a constant supporter of the State, by his Counsell: But in this Hieroglyphicke, which they made without Hands, they passe their consideration no farther, but that the Counsellor should bee without Hands, so farre, as not to reach out his hand to ferraign tentations of Bribes, in matters of Counsell, and, that it was not necessary, that the Head should imploy his own hand; that the same men should serve in the execution, which assisted in the Counsell; but that there should not belong hands to every head, Action to every Counsell, was never inten-

## Devotions.

ded, so much as in *figure*,  
and *representation*. For, as  
*Matrimonie* is scarce to be  
called *Matrimonie*, where  
there is a *resolution* against  
the fruits of *Matrimonie*, a-  
gainst the having of *Child-  
ren*; so *Counsell*s are not  
*Counsell*s, but *Illusions*,  
where there is from the be-  
ginning no purpose to exe-  
cute the determinations of  
those *Counsell*s. The *Arts*  
and *Sciences* are most pro-  
perly referred to the *Head*;  
that is their proper *Element*  
and *Sphere*; but yet the *art*  
of *proving*, *Logicke*, and the  
*art* of *perswading*, *Rheto-  
ricke*, are deduced to the  
*band*, and that expressed by  
a *band*,

## Devotions.

a hand contracted into a fist, and this by a hand enlarged and expanded; & evermore the power of Man, and the power of God himselfe is expressed so, All things are in his hand; neither is God so often presented to us, by names that carry our consideration upon Counsell, as upon Execution of Counsell; hee oftner is called the Lord of hosts, then by all other names, that may bee referred to the other signification. Hereby therefore, we take into our Meditation, the slippery condition of Man, whose happinesse, in any kinde, the defect of any one thing, conducing to that hap-

## Devotions.

*happinesse*, may *ruine*; but it must have *all the pieces* to make it up. Without *Counsell*, I had not got thus farre; without *Action* and *Practice*, I should goe no farther towards *Health*. But what is the present necessa-  
rie *Action*? *Purging*: A withdrawing, a violating of *Nature*, a farther weakning: O deare price, and O strange way of *Addition*, to doe it by *Substraction*; of restoring *Nature*, to violate *Nature*; of providing strength, by increasing weaknesse. Was I not sicke before? And is it a question of *Comfort* to bee asked now, did your *Phisicke* make you sicke? Was that

## Devotions.

that it that my *Phisicke* promised, to make me *sick*? This is another *step*, upon which wee may stand, and see farther into the *miserie* of *Man*, the *time*, the *season* of his *miserie*; It must bee done now: O *overcunning*, *overwatchfull*, *overdiligent*, and *oversociable* *miserie* of *Man*, that seldome comes alone, but then when it may accompany other *miseries*, and so put one another into the higher *exaltation*, and better *heart*. I am ground even to an *attenuation*, and must proceede to *evacuation*, all wayes to *exinanition* and *annihilation*.

## Devotions.

### 20. EXPOSTULATION.

**M**Y God, my God, the God of Order, but yet not of *Ambition*, who assignest place to every one, but not contention for place, when shall it bee thy pleasure, to put an end to all these quarrels for spiritual Precedences? When shall men leave their uncharitable Disputations, which is to take place, Faith or Repentance, and which, when we consider Faith and workes? The Head and the Hand too, are required to a perfect Naturall man; Counsell and Action too, to a perfect Civill man;

## Devotions.

man ; *Faith* and *Works* too, to him that is *perfittly spiri-  
tuali*. But because it is ea-  
sily sayd, *I beleeve*, and be-  
cause it doth not easily *lie  
in prooffe*, nor is easily de-  
monstrable by any *evidence*  
taken from my *heart* (for  
who sees that, who *sear-  
ches those Rolles* ? ) whe-  
ther I doe *believe*, or no, is  
it not therefore, *O my God*,  
that thou dost so *frequent-  
ly*, so *earnestly*, referre us to  
the *Hand*, to the *observati-  
on of Actions* ? There is a  
little *suspicion*, a little *im-  
putation* laid upon *over-tedi-  
ous* and *dilatory Counsells*.  
Many good occasions slip a-  
way in long *Consulations* ;  
and

## Devotions.

and it may bee a degree of Sloth, to bee too long in mending Nets, though that must bee done. He that observeth the winde shall not sow, and hee that regardeth the clowdes, shall not reape. Eccles. 11. 4. that is, hee that is too dilatorie, too superstitious in these observations, and studies but the excuse of his owne Idleneffe in them; But, that which the same wise and royall servant of thine, sayes in another place, all accept, and aske no Comment upon it, Hee becommeth poore, that dealeth with a slacke hand, but the hand of the diligent maketh rich; Proverb. 10. 4.

All



## Devotions.

All *evill* imputed to the *ab-*  
*sence*, all *good* attributed to  
the *presence* of the *hand*. I  
know, my *God*, (and I blesse  
thy *Name* for knowing it ;  
for all good *Knowledge* is  
from thee) that thou con-  
siderest the *heart* ; but thou  
takest not off thine *Eye*, till  
thou come to the *Hand*.  
Nay, my *God*, doth not thy  
*Spirit* intimate, that thou  
beginnest where wee begin,  
(at least, that thou allowest  
us to *beginne there*) when  
thou orderest thine owne  
answer to thine owne que-  
stion, *Who shall ascend into*  
*the hill of the Lord ? Psalm.*  
*24. 3.* Thus, *hee that hath*  
*clean hands and a pure heart ?*  
Dost

## Devotions.

Dost thou not (at least) send us, first to the *Hand*? And is not the worke of their *Hands*, that Declaration of their *holy Zeale*, in the present execution of manifest *Idolaters*, called a *Consecration of themselves*, Exo. 31. 29. by thy *Holy Spirit*? their *Handes* are called *all themselves*, for, even *Counsell* it selfe goes under that *Name*, in thy *Word*, who knowest best how to give right *Names*: because the *Counsell of the Priests* assisted *David*, *Saul* sayes, the *Hand of the Priest* is with *David*, 1 Sam. 21. 29. And that which is often said by *Moses*, is very of-  
ten

## Devotions.

then repeated by thy other  
Prophets, These and these  
things, the Lord spake, Levi,  
8. 36. and the Lord said, and  
the Lord commanded, not by  
the counsels, not by the voice,  
but by the Hand of Moses,  
and by the Hand of the  
Prophets: evermore we are  
referred for our Evidence,  
of others, and of our selves,  
to the Hand, to Action, to  
Workes. There is something  
before it, beleeving; and  
there is something after it,  
Suffering; but in the most  
eminent, and obvious, and  
conspicuous place, stands  
doing. Why then, O my  
God, my blessed God, in the  
ways of my spiritual strength  
come

## Devotions.

come I so slow to *Action*?  
I was whipped by thy Rod,  
before I came to *consultation*,  
to consider my state;  
and shall I goe no farther?  
As he that should describe  
a *Circle* in paper, if he have  
brought that *circle* within  
one *Inch* of finishing, yet if  
he remove his *Compassse*, he  
cannot make it up a perfect  
*Circle*, except hee fall to  
worke againe, to find out  
the same *Center*, so, though  
setting that foot of my *com-  
passse* upon thee, I have gone  
so farre, as to the *considera-  
tion* of my selfe, yet if I  
depart from thee, my *Center*,  
all is unperfite. This  
proceeding to *Action* there-  
fore

## Devotions.

fore, is a returning to thee, and a working upon my selfe by thy *Physicke*, by thy *purgative Physicke*, a free and entire evacuation of my Soule by *Confession*. The working of *purgative Physicke*; is violent and contrary to *Nature*. O Lord, I decline not this potion of *Confession*, how ever it may be contrary to a *Naturall man*. To take *Physicke*, and not according to the right method, is dangerous. O Lord, I decline not that *Method* in this *Physick*, in things that burthen my conscience, to make my *Confession* to him, into whose hands thou hast put the Po-  
et

## Devotions.

wer of *absolution*. I know that *Physicke* may be made so pleasant; as that it may easily be taken; but not so pleasant as the *Vertue* and nature of the *Medicine* bee extinguished; I know, I am not submitted to such a *Confession* as is a *Racke* and *Torture* of the *Conscience*; but I know, I am not exempt from all. If it were meere-ly *Problematicall*, left meere-ly indifferent, whether we should take this *Physicke*, use this *Confession*, or no, a great *Physician* acknowledges this to have beene his practice; To minister many things, which he was not sure would doe good, but never a-

## Devotions.

by other thing, but such as he  
was sure would doe no harme.  
The use of this spirituall  
Physicke can certainly doe  
no harme; and the Church  
hath alwayes thought that  
it might; and doubtlesse,  
many humble Soules have  
found that it hath done  
them good. I will therefore  
take the cup of Salvation,  
and call upon thy name; Ps.  
106. 12. I will fill this  
cup of Compunction, as full  
as I have formerly fild the  
cups of worldly Confections  
that so I may scape the cup  
of Malediction, and irreco-  
verable destruction that de-  
pends upon that. And since  
thy blessed and glorious son,  
being

## Devotions.

being offered in the way to his *Execution*, a cup of *Stuprefaction*, to take away the sense of his paine, *Mar. 15. 23.* (a charity afforded to condemned persons ordinarily in those places, and times) refused that *Ease*, and embraced the whole *Torment*, I take not this *Cup*, but this *Vessell* of mine owne *Sinnes*, into my *Contemplation*, and I powre them out here according to the *Motions* of thy *Holy Spirit*, and *any where*, according to the *Ordinances* of thy *holy Church*.

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## Devotions.

### 20. PRAYER.

**O** Eternall and most gracious *God*, who having married *Man*, and *Woman* together, and made them one *flesh*; wouldest have them also, to become one *Soule* so, as that they might maintaine a *Sympathy* in their *affections*, and have a *Conformity* to one another, in the *accidents* of this *World*, good or bad, so having married this soule and this body in mee, I humbly beseech thee, that my soule may looke, and make her use of thy mercifull proceedings.

## Devotions.

things towards my *Bodily restitution*, and goe the same way to a *spirituall*. I am come by thy goodnes, to the use of thine ordinary meanes for my *Body*, to wash away those *Peccant humours*, that endangered it. I have, *O Lord*, a *River* in my *Body*, but a *Sea* in my *Soule*, and a *Sea* swolne into the depth of a *Deluge*, above the *Sea*. Thou hast raised up certaine *Hills* in mee heretofore, by which I might have stood safe, from these *Inundations* of sinne. Even our *Naturall faculties* are a *Hill*, and might preserve us from some sinne. Education,

## Devotions.

ly cation, Study, Observation,  
he Example, are Hills too, and  
I might preserve us from  
s, some. Thy Church, and thy  
ra- Word, and thy Sacraments,  
ly, and thine Ordinances are  
ec- Hills, above these; thy Spi-  
an- rit of Remorse, and Com-  
rd, punition, and Repentance  
at a for former Sinnes, are Hills  
Sea too; and to the top of all  
of these Hills, thou hast  
ea. brought mee heretofore;  
er- but this Deluge, this Inun-  
to- dation, is got above all my  
ght Hills; and I have sinned,  
ese and sinned, and multiplied  
ven sinne to sinne, after all these  
are thy assistances against sinne,  
erve and where is there Water  
edu- enough to wath away this

ion,

## *Devotions.*

*Deluge?* There is a *Red Sea*,  
greater then this *Ocean*,  
and there is a little *Spring*,  
through which this *Ocean*  
may powre it selfe into  
that *Red Sea*. Let thy *Spi-*  
*rit* of true *Contrition* and  
*Sorrow*, passe all my *sinnes*  
through these *Eyes*, into  
the *Wounds* of thy *Sonne*,  
and I shall bee cleane, and  
my *Soule* so much better  
purged then my *Body*, as  
it is ordained for  
*better*, and a  
*longer life*.

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## Devotions.

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21. — Arque annuit Ille,  
Qui, per eos, clamat, linquas jam  
Lazare, lectum.

God prospers their practice, and  
hee, by them, calles Lazarus  
out of his Tombe, mee out of  
my Bed.

---

### 21. MEDITATION.

IF Man had beene left a-  
lone in this world, at first,  
shall I think, that he would  
not have fallen? If there  
had been no Woman, would  
not Man have served, to  
have beene his own Temp-  
ter? When I see him now,  
subject to infinite weak-  
nesses,

## Devotions.

nesses, fall into *infinite sin*, without any *forraigne tentations*, shall I thinke, hee would have had *none*, if hee had beene *alone*? God saw that Man needed a *helper*, if hee should be well, but to make *Woman* ill, the *Devill* saw, that there needed no *third*. When God and wee were *alone*, in *Adam*, that was not enough; when the *Devill*, and wee were *alone*, in *Eve*, it was enough. O what a *Giant* is *Man*, when he fights against himselfe, and what a *Dwarfe*, when he *needes*, or *exercises* his owne assistance for himselfe? I cannot rise out of my Bed, till the

the

## Devotions.

the *Physician* enable mee,  
may, I cannot tell, that I  
am able to rise, till *hee* tell  
mee so. I *doe* nothing, I  
*know* nothing, of my selfe:  
how little, and how impo-  
tent a piece of the *World*,  
is any *Man* alone? and  
how much lesse a piece of  
himselfe is that *Man*? So  
little, as that when it falls  
out (as it falls out in some  
cases) that more *Misery*,  
and more *Oppression*, would  
bee an *ease* to a *Man*, hee  
cannot give himselfe that  
miserable addition of more  
*Misery*; A *Man* that is  
pressed to death, and might  
bee eased by more weights,  
cannot lay those more  
T 4 weights

## Devotions.

*weights* upon himself: He can *sinne alone*, and suffer *alone*, but not *repent*, not be *absolved*, without *another*. Another tells mee, I *may rise*; and I *doe so*. But is every *raising* a *preferment*? or is every present *preferment*, a *station*? I am readier to fall to the *Earth* now I am up, then I was when I lay in the *Bed*: O *perverse way*, *irregular motion* of *Man*; even *rising* it selfe is the way to *ruine*. How many *Men* are *raised*, and then doe not *fill* the place they are *raised* to? No *corner* of any place can be *emptie*; there can be no *vacuities*; If that  
Man



## Devotions.

*Man doe not fill the place, other men will ; complaints of his insufficiencie will fill it ; Nay, such an abhorring is there in Nature, of vacuity, that if there be but an imagination of not filling, in any man, that which is but imagination neither, will fill it, that is, Rumour and Voyce, and it will bee given out (upon no ground, but Imagination, and no man knowes, whose imagination) that hee is corrupt in his Place, or insufficient in his Place, and another prepared to succcede him in his Place. A man rises, sometimes, and stands not, because hee doth not, or is*

## Devotions.

not believed to fill his place;  
and sometimes hee stands  
not, because hee *over-fills*  
his Place: Hee may bring  
so much *Vertue*, so much  
*Iustice*, so much *Integrity*  
to the Place, as shall *spoyle*  
the Place, *burthen* the  
Place; his *Integrity* may  
bee a *Libell* upon his *Pre-*  
*decessour*, and cast an *infa-*  
*mie* upon him, and a *bur-*  
*then* upon his *Successour*, to  
proceed by *Example*, and  
to bring the Place it selfe,  
to an *under-value*, and the  
*Market* to an *uncertainty*.  
I am *up*, and I seeme to  
*stand*, and I goe *round*, and  
I am a new *Argument* of  
the new *Philosophy*, that  
the

## Devotions.

the *Earth* mooves round;  
why may I not believe,  
that the *whole earth* moves  
in a *round motion*, though  
that seeme to me to *stand*,  
when as I seeme to *stand*  
to my *company*, and yet am  
carryed in a giddy, and *cir-*  
*cular motion*, as I *stand*?  
Man hath no *Center*, but  
*Misery*; *there*, and onely  
*there*, hee is *fixt*, and sure  
to find himselfe. How lit-  
tle soever hee bee *raysed*,  
hee *moves*, and moves in  
a *Circle* giddily; and as in  
the *Heavens*, there are but  
a few *Circles*, that goe a-  
bout the whole World,  
but many *Epicycles*, and  
other lesser *Circles*, but  
yet

## Devotions.

yet *Circles*, so of those Men, which are *rayſed*, and put into *Circles*, few of them move from *place* to *place*, and paſſe through many and beneficial places, but fall into little *Circles*, and within a ſtep or two, are at their *end*, and not ſo well, as they were in the *Center*, from which they were *rayſed*. Every thing ſerves to *exemplifie*, to *illuſtrate* Mans *Miſery*; But I need goe no farther, then *my ſelfe*; for a long time, I was not able to *riſe*; at laſt, I muſt be *rayſed* by others; and now I am *up*, I am ready to ſinke *lower* then before.

## Devotions.

### 21. EXPOSTULATION.

**M**Y God, my God, how large a *Glas*se of the next *World* is this? As we have an *Art*, to cast from one *Glas*se to another, and so to carry the *Species* a great way off, so hast thou, that way, much more; we shall have a *Resurrection* in *Heaven*; the knowledge of that thou castest by another *Glas*se upon us here; we *fee*le that we have a *Resurrection* from *sinne*, and that by another *Glas*se too; wee see wee have a *Resurrection* of the *Body*, from the *Miseries* and *Calamities*

## *Devotions.*

*lamities* of this life. This *Resurrection* of my *Body*, shewes me the *Resurrection* of my *Soule* ; and both *heere* severally , of both together hereafter. Since thy *Martyrs* under the *Altar*, presse thee with their solicitation for the *Resurrection* of the *Body* to *Glorry*, thou wouldest pardon me, if I should presse thee by *Prayer*, for the accomplishing of this *Resurrection*, which thou hast begun in me to *health*. But, *O my God*, I doe not *aske*, where I might *aske* amisse , nor beg that which *prchance* might be worse for me. I have a *Bed* of *sinne*; delight  
in

## Devotions.

in sinne, is a *bed*; I have a  
*Grave of sinne*; senseles-  
nesse in sinne, is a *Grave*;  
and where *Lazarus* had  
beene *four dayes*, I have  
beene *fifty yeares*, in this  
*Putrification*; Why dost  
thou not call me, as thou  
didst him *with a loud voice*,  
*Ioh. 11. 43.* since my *Soule*  
is as dead as his *Body* was?  
I need thy *thunder*, O my  
God, thy *Musicke* will not  
serve me. Thou hast cal-  
led thy servants, who are  
to worke upon us, in thine  
*Ordinance*, by all these loud  
*Names, Winds, and Chari-*  
*ots*, and *Falls of waters*;  
where thou wouldest bee  
heard, thou wilt be heard.  
When

## Devotions.

When thy *Sonne* concurred with *thee*, to the making of Man, there is but a *speaking*, but a *saying*; There, O blessed and glorious *Trinitie*, was none to *Heare*, but you *Three*, and you easily heare *one another*, because you say the *same things*. But when thy *Sonne* came to the worke of *Redemption*, *Ioh. 12. 28.* *thou spakest*, and they that heard it, tooke it for *Thunder*; and thy *Son* himselfe cryed with a loud *voyce* upon the *Crosse*, twice; as he, who was to prepare his coming, *Iohn Baptist*, was the *voyce of a Cryer*, and not of a *Whisperer*



## Devotions.

ver. *Math.* 27. 46. 50.  
Still, if it be thy voyce, it  
is a loud voyce; *Deut.* 5. 22.  
These words sayes thy Mo-  
ses, Thou spakest with a  
great voyce, and thou addest  
no more, sayes he there;  
That which thou<sup>h</sup>ast said,  
is Evident, and it is evi-  
dent, that none can speake  
so Loud; none can bind us  
to heare him, as we must  
thee. The most high uttered  
his voyce: what was his  
voyce? The Lord Thun-  
dred from Heaven, *2 Sam.*  
22. 14. it might be heard;  
But this voycē, thy voyce,  
is also a mighty voice; *Psa.*  
68. 33. not onely mighty  
in power, it may be heard,  
nor

## Devotions.

nor mighty in Obligation,  
it should bee heard, but  
mighty in Operation, it  
will be heard: and there-  
fore hast thou bestowed  
a whole *Psalm* upon us,  
to lead us to the considera-  
tion of thy voyce. *Psal.*  
29. It is such a voyce, as  
that thy Sonne sayes, the  
dead shall heare it; *Ioh. 5.*  
25. and thats my state;  
And why O God, dost thou  
not speake to mee in that  
*Effectuall* loudnesse? *S. Iohn*  
heard a voyce, and he turned  
about to see the voyce: *Ap.*  
1: 12. sometimes we are  
too curious of the instru-  
ment, by what man God  
speakes: but thou speakest  
loudest

## Devotions.

loudest, when thou speakest to the heart. There was silence, and I heard a voyce, sayes one, to thy servant Iob. Iob 4. 16. I hearken after thy voice, in thine ordinances, and I seek not a *Whispering* in Conventicles; but yee, O my God, speake louder, that so, though I doe Heare thee now, then I may Heare nothing but thee. My sinnes cry aloud; Caines Murder did so; my Afflictions cry aloud; The floods have lifted up their voice, (and waters are Afflictions) but thou, O Lord, art mightier then the voyce of many waters; Psalm. 93.

## Devotions.

3. 4. then many *temporall*,  
many *spirituall Afflictions*,  
then *any* of *either kinde*;  
and why dost thou not  
speake to me in that *voyce*?  
*what is man*, and *whereto*  
*serveth hee*? *what is his*  
*good*, and *what is his evil*?  
*Ecclus. 8. 8.* My Bed of  
*sinne* is not *evill*, not de-  
speratly *evill*, for thou dost  
call me out of it; but my ri-  
sing out of it is not *good*,  
(not *perfitly good*) if thou  
call not *louder*, and hold me  
now I am *up*. O my God,  
I am afraid of a fearefull  
application of those words,  
*when a man hath done*, then  
*hee beginneth*; *Ecclus. 5. 7.*  
when this *body* is unable to  
*sinne*,

## Devotions

sinne, his sinnesfull Memory  
sinnes over his old sinnes  
again; and that which  
thou wouldest have us to  
remember for compuncti-  
on, wee remember with  
delight. Bring him to mee,  
in his Bed, that I may kill  
him, sayes Saul of David;  
1 Sam. 19. 15. Thou hast  
not sayd so, that is not thy  
voyce. Ioash his owne ser-  
vants slew him, when he was  
sicke in his bed: 2 Chronic.  
24. 25. Thou hast not suf-  
ferd that, that my servants  
should so much as neglect  
mee, or bee weary of mee  
in my sicknes. Thou threat-  
nest, That as a Shepherd  
takes out of the mouth of the  
Lyon

## Devotions .

Lyon, two legs, or a piece of  
an care, so shall the Chil-  
dren of Israel, that dwell  
in Samaria, in the corner of  
a bed, and in Damascus, in  
a couch be taken away: A-  
mos, 3. 12. that even they  
that are secure from dan-  
ger, shall perish; How  
much more might I, who  
was in the Bed of Death,  
die? But thou hast not so  
dealt with mee. As they  
brought out sicke persons in  
beds, that thy servant Pe-  
ters shadow might oversha-  
dow them; Act. 5. 15. thou  
hast, O my God, oversha-  
dowed me, refreshed me:  
but when wilt thou doe  
more? when wilt thou doe  
all?

## Devotions.

all? when wilt thou speak  
in thy loud voyce? when  
wilt thou bid mee take up  
my bed, and walke? Mat.  
9. 6. As my bed is my Af-  
fections, when shall I beare  
them so, as to *subdue* them?  
As my bed is my Afflictions,  
when shall I beare  
them so, as not to *murmure*  
at them? when shall I take  
up my bed, and walke? not  
lye downe upon it, as it is  
my pleasure, not sinke un-  
der it, as it is my correction?  
But O my God, my  
God, the God of all flesh,  
and of all spirits too, let me  
be content with that in my  
fainting spirit, which thou  
declarest in this decayed  
flesh

## Devotions.

*flesh*, that as this Body is content to *sit still*, that it may learne to *stand*, and to learne by *standing* to walke, and by *walking* to *travell*; so my Soule by obeying this *thy voyce* of *rising*, may by a farther and farther growth of *thy grace* proccede so, and bee so established, as may remove all *suspitions*, all *jealousies* betweene *thee* and *me*, and may *speak* and *heare* in such a *voyce*, as that still I may be acceptable to *thee*, and  
satisfyed from  
*thee*.

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## Devotions.

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### 21. PRAYER.

**O** Eternall and most gracious *God*, who hast made *Little things* to signifie *Great*, and convaide the *Infinite merits* of thy *Sonne* in the *Water* of *Baptisme*, and in the *Bread* and *Wine* of thy other *Sacrament*; unto us, receive the *Sacrifice* of my *Humble* thanks, that thou hast not onely afforded me, the ability to rise out of  
V this

## *Devotions*

this *Bed of Wearinesse* and *Discomfort*, but hast also made this *Bodily rising*, by thy *Grace*, an earnest of a *Second Resurrection* from *Sinne*, and of a *Third* to *Everlasting Glory*. Thy *Sonne* himselfe, alwayes *Infinite* in himselfe, and incapable of *Addition*, was yet pleased to grow in the *Virgins* wombe, and to grow in *Stature*, in the sight of *Men*. Thy good purposes upon me, I know, have their *Determination* and *Perfection*, in thy holy *Will* upon me; there thy  
*Grace*

## Devotions.

*Grace* is, and there I am altogether; but manifest them so unto me, in thy *Seasons*, and in thy *Measures*, and *Degrees*, that I may not onely have that comfort of knowing thee to be *Infinitely Good*, but that also of finding thee to be every day better and better to mee: and that as thou gavest Saint Paul, the *Messenger of Satan*, to *Humble* him, so for my *Humiliation*, thou mayst give me thy selfe, in this knowledge, that what *Grace* soever thou afford me to *Day*, yet I should perish to

## Devotions.

*Morrow*, if I had not had to *Morrowes* Grace too. Therefore I begge of thee *my daily Bread*; and as thou gavest mee the *Bread of Sorrow* for many dayes, and since the *Bread of Hope* for some, and this day the *Bread of Possessing*, in rising by that strength, which thou the *God* of all strength hast infused into me, so, O *Lord*, continue to mee the *Bread of Life*; the *spirituall Bread of Life*, in a faithfull assurance in thee; the *Sacramentall Bread of Life*, in a worthy

## Devotions.

thy receiving of thee ;  
and the more *Real Bread*  
*of Life*, in an everlasting  
*Union to thee*. I know,  
O Lord, that when thou  
hast created *Angels*, and  
they saw thee produce  
*Fowle*, and *Fish*, and  
*Beasts*, and *Wormes*, they  
did not importune thee,  
and say shall we have no  
better *Creatures* : then  
these, no better *Compa-*  
*nions* then these ; but  
stayed thy *Leisure*, and  
then had *Man* delivered  
over to them, not much  
inferiour in *Nature* to  
themselves. No more  
doe I, O God, now that

## Devotions.

by thy *First Mercie*,  
I am able to *Rise*, Im-  
portune thee for present  
confirmation of *Health*;  
not now, that by thy  
*Mercie*, I am brought  
to see, that thy *Cor-  
rection* hath wrought  
*Medicinally* upon mee,  
presume I upon that  
*Spiritnall Strength* I  
have; but as I acknow-  
ledge, that my *Bodi-  
ly Strength* is subject to  
every *Puffe of Winde*,  
so is my *Spiritnall  
Strength* to every *Blast  
of Vanity*. Keepe mee  
therefore still, O my gra-  
cious *God*, in such a *Pro-  
por-*

## *Devotions.*

portion of both *strengths*,  
as I may still have  
something to thanke:  
thee for, which I have  
*Received*, and still  
something to *Pray*  
for, and aske at  
thy hand.

★ ★  
★

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V 4 . 22. Sit

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## Devotions.

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22 Sit Morbi fomes tibi cura.

*The Physicians consider the root and occasion, the embers and coales, and fuel of the disease, and seeke to purge or correct that.*

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## 22. MEDITATION.

**H**OW ruinous a farme hath man taken, in taking himselfe? how ready is the house every day to fall downe, and how is all the ground overspread with weeds, all the body with diseases?



## Devotions.

ses? where not onely every *turf*, but every *stone* beares *weedes*; not onely every *muscle* of the *flesh*, but every *bone* of the *body*, hath some *infirmittie*; every little *plant* upon the *face* of this *soyle*, hath some *infectious weede*, every *tooth* in our *head*, such a *paine*, as a *constant man* is afraid of, and yet ashamed of that *sence*, of that *sense* of the *paine*. How *deare*, and how often a *rent* doth man pay for his *farme*? hee payes twice a *day*, in double *monies*, and how little

## *Devotions.*

little time hee hath to  
raise his Rent? How  
many Holy daies to call  
him from his Labour?  
Every day is halfe Holy-  
day, halfe spent in sleep.  
What Reparations, and  
Subsidies, and Contri-  
butions, hee is put to,  
besides his Rent? What  
Medicines, besides his  
Dyce? And what In-  
mates hee is faine to  
take in, besides his own  
Familie, what Infecti-  
ous Diseases from other  
men. Adam might have  
had Paradise for dres-  
sing and keeping it; and  
then his Rent was not  
im.

## Devotions.

*improoved to such a Labour, as would have made his Brow sweate; and yet hee gave it over, how farre greater a Rent doe wee pay for this Farme, this Bodie, who paye Our selves, who paye the Farme it selfe, and cannot live upon it? Neither is our Labour at an end, when wee have cut downe some Weede, as soone as it sprung up, corrected some violent and dangerous Accident of a Disease, which would have destroyed speedily; nor when wee have pulled up*

## Devotions.

up that *Weede*, from the  
very *Roote*, recovered  
*entirely* and *soundly*, from  
that *particular Disease*;  
but the whole ground is  
of an *ill Nature*, the  
whole *Soile ill disposed*;  
there are *Inclinations*,  
there is a propensnesse to  
*Diseases* in the *Body*, out  
of which without any  
other *Disorder*, *Disea-*  
*ses* will growe, and so  
wee are put to a conti-  
nuall Labour upon this  
*Farme*; to a continuall  
stndie of the whole *com-*  
*plexion*, and *constitution*  
of our *Bodie*. In the *dis-*  
*tempers*, and *Diseases* of  
*Soiles*,

## Devotions.

*Soiles, Sourenesse, Dry-  
nesse, Weeping, any kind  
of Barrenesse, the Re-  
medy, and the Phisicke,*  
is, for a great part,  
sometimes in *themselves*;  
sometimes the very *situ-  
ation* relieves them, the  
*Hanger* of a *Hill*, will  
purge and vent his owne  
*malignant Moysture*; and  
the burning of the upper  
*Turfe* of some Ground  
(as *health* from *Cante-  
rizing*) puts a new and a  
*vigorous Youth* into that  
*Soile*, and there rises a  
kinde of *Phanix* out of  
the *Ashes*, a *Fruit-  
fullnesse*, out of that  
which

## Devotions.

which was *Barren* before, and *by that*, which is the *Barrennesse* of all, *Ashes*. And where the *Ground* cannot give it selfe *Physicke*, yet it receives *Physicke* from other *Grounds*, from other *Soiles*, which are not the worse for having contributed that *Helpe* to them, from *Marle* in other *Hills*, or from *slimie Sand* in other *Shores*: *Groundes* helpe *themselves*, or hurt not other *Grounds*, from whence they receive *help*: But I have taken a *Farme* at this *hard Rent*, and up-  
on

## *Devotions.*

on those *heavie Covenants*, that it can afford it selfe no *Helpe*; (no part of my *Body*, if it were cut off, would cure another part; in some cases it might *preserve* a sound part, but in no case *recover* an infected) and if my *Bodie* may have any *Physicke*, any *Medicine* from another *Body*, one *Man* from the *Flesh* of another *Man* (as by *Mummy*, or any such *Composition*) it must bee from a *Man* that is dead, and not, as in other *Soiles*, which are never the worse, for contribu-

## Devotions.

tributing their *Marte*,  
or their fat *Slime* to my  
*Grounds*. There is nothing  
in the same *Mun*, to  
helpe *Mun*, nothing in  
*Mankinde* to helpe one  
another, (in this sort, by  
way of *Physicke*) but  
that hee who ministers  
the *Helpe*, is in as ill  
case, as hee that receives  
it would have beene, if  
hee had not had it; for  
hee, from whose *Body*  
the *Physicke* comes, is  
*dead*. When therefore I  
tooke this *Farme*, un-  
dertooke this *Bodie*, I  
undertooke to *Drayne*,  
not a *Marish*, but a  
*Mote*,



## Devotions.

*Mote*, where there was, not Water mingled to offend, but all was *Water*; I undertooke to *perfume Dung*, where no one part, but all was equally *unsavorie*; I undertooke to make such a thing *wholesome*, as was not *Poyson* by any manifest *Qualitie*, *intense Heate*, or *Cold*, but *Poyson* in the *whole Substance*, and in the *Specificke Forme* of it. To cure the *sharpe Accidents* of *Diseases*, is a great Worke; to cure the *Disease it selfe*, is a greater; but to cure the  
the

## *Devotions.*

the *Body*, the *Roote*,  
the *Occasion* of *Disea-*  
*ses*; is a *Worke* refer-  
ved for the great *Phy-*  
*sician*, which hee doth  
never any other way,  
but by *Glorifying*  
these *Bodies* in  
the next  
world.

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## Devotions.

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### 22. EXPOSTULATION.

**M**Y God, my God,  
what am I put to,  
when I am to Consider,  
and Put off, the Roote,  
the Fuell, the Occasion  
of my Sicknesse? What  
Hypocrates, what Galen,  
could shew mee that in  
my Body? It lyes dee-  
per then so; it lyes in  
my Soule: and deeper  
then so; for wee may  
well consider the Body,  
before the Soule came,  
before

## Devotions.

before *Inanimation*, to  
bee without *Sinne*; and  
the *Soule* before it come  
to the *Body*, before that  
*Infection*, to be without  
*Sinne*; *Sinne* is the *Root*,  
and the *Fuell* of all Sick-  
nesse, and yet that which  
destroys *Body* and *Soule*,  
is in neither, but in both  
together; It is in the  
*Union* of the *Body* and  
*Soule*; and, O my God,  
could I *Prevent* that,  
or can I *Dissolve* that?  
The *Root*, and the *Fuell*  
of my *Sickenesse*, is my  
*Sinne*, my actual *Sinne*;  
but even that *Sinne* hath  
another *Root*, another  
*Fuell*,

## Devotions.

*Fuell*, *Originall Sinne*;  
and can I *Devest* that?  
Wilt thou bid me to  
seperate the *Leven*, that  
a lumpe of dow hath re-  
ceived, or the *Salt*,  
that the water hath con-  
tracted, from the *Sea*?  
Dost thou looke, that  
I should so looke to the  
*Fuell*, or *Embers* of  
*Sinne*, that I never take  
fire? The whole World  
is a *Pile of Fagots*, upon  
which we are laid, and  
(as though there were  
no other) *Wee* are the  
*Bellows*. *Ignorance* blows  
the fire, *He* that touched  
any uncleane thing, though  
He

## Devotions.

he knew it not, became  
uncleane, Leviticu. 5. 2.  
and a Sacrifice was requi-  
red, (therefore a Sinne  
imputed) though it were  
done in Ignorance. Numb.  
15. 22. Ignorance blows  
this coale, but then Know-  
ledge much more; for,  
there are that know thy  
Iudgements, and yet not  
onely doe, but have plea-  
sure in others, that doe  
against them. Roman.  
1. 32. Nature blowes  
this coale; By Nature  
wee are the children of  
Wrath: Ephesian. 2. 3.  
and the Law blowes it,  
thy Apostle Saint Paul,  
found,

## Devotions.

found, That Sinne tooke  
occasion by the Law, that  
therefore because it is  
forbidden, we doe some  
things. If wee breake  
the Law, wee Sinne;  
Sinne is the transgression  
of the Law; 1 Iohn 3.  
4. And Sinne it selfe  
becomes a Law in our  
members. Roman. 7. 23.  
Our Fathers have im-  
printed the Seed, infused  
a Spring of Sinne in us:  
Jeremia. 6. 7. As a foun-  
taine casteth out her Wa-  
ters we cast out her wic-  
kednesse; but wee have  
done worse then our Fa-  
thers. Jeremia. 7. 26.  
We

## Devotions.

We are open to *Infinite* tentations, and yet, as though we lacked, we are tempted of our owne Lust. *Jacob* 1. 14. And not satisfied with that, as though wee were not *Powerfull* enough, or *Cunning* enough, to demolish, or undermine our selves, when wee our selves have no pleasure in the Sinne, wee Sinne for others sakes. When *Adam* sinned for *Eves* sake, *Genes.* 3. 6. and *Salomon* to gratifie his Wives, *1 Reg.* 11. 3. it was an *Vxorious* Sinne: when the *Iudges* sinned for



## Devotions.

for Iezabels sake, 1 Reg. 21. and Joab to obey David, 1 Per. 22. 3. it was an *Ambitious Sinne*: when Pilate sinned to Humour the people, Luke 23. 23. and Herod to give farther contentment to the Iewes, Acts 12. 5. it was a *Popular Sinne*: Any thing serves to *Occasion Sinne*, at Home, in my *Bosome*, or *A-broad*, in my *Marke*, and *Myne*; that which I *am*, and that which I *am not*, that which I *would be*, proves coales and Embers, and Fuell, and Bellows to Sinne;

X

and

## Devotions.

and dost thou put me,  
*O my God*, to discharge  
my selfe, of *my selfe*,  
before I can bee *Well*?  
When thou biddest me  
to put off the old Man,  
*Ephesians*, 4. 22. dost  
thou meane not onely  
my old habits of *actuell*  
*Sinne*, but the *oldest* of  
all, *Originall Sinne*?  
When thou biddest me  
*Purge out the Leaven*,  
*I Corinthian*. 5. 7. dost  
thou meane, not onely  
the sowrenesse of mine  
owne ill contracted *cu-*  
*stomes*, but the innate  
*tincture* of *Sinne*, im-  
printed by *Nature*? How  
shall

## Devotions.

shall I doe that which  
thou requirest, and not  
*falsifie* that which thou  
hast said, that *sinne* is  
gone over all ? But, O  
my God, I presse thee  
not, with *thine owne text*,  
without *thine owne com-*  
*ment* ; I knowe that in  
the state of my *body*,  
which is more *discerna-*  
*ble*, than that of my  
*soule*, thou doest *effigiate*  
my *Soule* to mee. And  
though no *Anatomist*  
can say, in dissecting a  
*Body*, here lay the *Coate*,  
the *Fuell*, the *Occasion*  
of all *bodily Diseases*,  
but yet a *Man* may

## *Devotions.*

have such a knowledge of his owne constitution, and bodily inclination to *Diseases*, as that hee may *Prevent* his *Danger* in a great part: so though wee cannot assigne the *Place* of *Originall Sinne*, nor the *Nature* of it so *Exactly*, as of *Actuall*, or by any diligence *De-vest* it, yet having *Washed* it in the water of thy *Baptisme*, wee have not onely so cleansed it, that wee may the better looke upon it, and *Discerne* it, but so *Weakened* it, that  
howso-

## *Devotions.*

howsoever it may retain the *former nature*, it doth not retain the *former Force*, and though it may have the *same Name*, it hath not the *same Venim*.

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X 3    22. PRAY-

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## Devotions.

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### 22. PRAYER.

**O** Eternall and most gracious God, the God of Security, and the Enemy of Security too, who wouldest have us alwayes sure of thy Love, and yet wouldest have us alwayes doing Something for it, let mee alwayes so apprehend thee, as *Present* with me, and yet so follow after thee, as though I had not apprehended thee. Thou enlargedst *Ezekias* lease for fifteen

## *Devotions.*

*teen yeares ; thou renew-  
edst Lazarus his Lease for  
a time, which we know  
not : But thou diddest  
never so put out any of  
these Fires , as that  
thou diddest not rake up  
the Embers , and wrap  
up a Future mortality in  
that Body , which thou  
hadst then so Reprieved.  
Thou proceededst no o-  
therwise in our Soules ,  
O our good , but feare-  
full God : thou pardo-  
nest no Sinne so , as that  
that sinner can Sinne no  
more ; thou makest no  
Man so acceptable , as  
that thou makest him*

## Devotions.

*Impeccable*. Though therefore it were a *Diminution* of the *largesse*, and *Derogatory* to the fullness of thy *Mercie*, to looke backe upon those *Sinnes* which in a true *Repentance*, I have buryed in the wounds of thy *Sonne*, with a *jealous* or *suspicious Eye*, as though they were now my *Sins*, when I had so transferred them upon thy *Sonne*, as though they could now be raised to life againe, to condemne me to death, when they are dead in him, who is the *fountaine of Life*; yet  
were



## *Devotions.*

were it an *irregular anticipation*, and an *insolent presumption*, to thinke that thy *Present mercie* extended to all my *future Sinnes*, or that there were no *Embers*, no *Coales* of *future Sinnes* left in me. Temper therefore thy *Mercie* so to my *Soule*, O my *God*, that I may neither *Decline* to any faintnesse of spirit, in suspecting thy *Mercie* now, to be lesse *hearty*, lesse *sincere*, then it uses to be, to those who are persitly reconciled to thee, nor *presume* so of it, as either to thinke

X 5      this

## *Devotions.*

this present *Mercie* an  
*Antidote* against all *Poy-*  
*sons*, and so *Expose* my  
selfe to *tentations*, upon  
confidence that this thy  
*Mercie* shall *preserve* me,  
or that when I doe cast  
my selfe into *new Sinnes*,  
I may have *new Mercy*  
at *any time*, because  
thou didst so ea-  
sily afford me  
*this*.

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## Devotions.

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23. — Metusq; Relabi.

*They warne mee of the fearefull  
danger of relapsing.*

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### 23. MEDITATION.

**I**T is not in *Mans body*,  
as it is in the *Citie*,  
that when the *Bell* hath  
rung, to cover your *Fire*,  
and rake up the *Embers*,  
you may lye downe, and  
Sleepe without Feare.  
Though you have by *Phi-  
sicke* and *Dyer*, raked up  
the *Embers* of your *Dis-  
ease*,

## Devotions.

ease, still there is a feare of a *Relapse*; and the greater danger is in that. Even in *Pleasures*, and in *Paines*, there is a *Proprietarie*, a *Meum & Tuum*; and a Man is most affected with that *Pleasure* which is *his*, his by former enjoying and experience, and most intimidated with those *Paines* which are *his*, his by a woefull sense of them, in former Afflictions. A Covetous person, who hath preoccupied all his senses, filled all his Capacities, with the *Delight of Gathering,*

## Devotions.

thering, wonders how any man can have any *Taste* of any *Pleasure* in any *Openness*, or *Liberality*; So also in *bodily Paines*, in a *Fit* of the *Stone*, the Patient wonders why any man should call the *Gout* a *Paine*: And he that hath felt neither, but the *Toothache*, is as much afraid of a fit of that, as either of the other, of either of the other. *Diseases*, which wee never felt in our selves, come but to a *Compassion* of others that have indured them; Nay, *Compassion* it self, comes to

## *Devotions.*

to no great *Degree*, if we have not felt in some *Proportion*, in our selves that which wee lament and condole in another. But when we have had those Torments in their *Exaltation*, Our selves, wee tremble at *Relapse*. When wee must pant thorow all those *Fiery heates*, and sayle thorow all those *Overflowing Sweats*, when wee must watch thorow all those long *Nights*, and mourne thorow all those long *Dayes* (*Dayes* and *Nights*, so long, as that *Nature* her selfe shall seeme

## Devotions.

seeme to bee perverted,  
and to have put the lon-  
gest Day, and the lon-  
gest Night, which should  
bee sixe Moneths asun-  
der, into one Naturall;  
Vnnaturall Day) when  
wee must stand at the  
same Barre, expect the  
return of Physicians from  
their Consultations, and  
not bee sure of the same  
Verdict, in any good In-  
dications, when we must  
goe the same way over  
again, and not see the  
same Issue, this is a state,  
a condition, a Calamity,  
in respect of which, a-  
ny other Sicknesse, were  
a Con-

## Devotions.

a *Convalescence*, and a-  
ny greater, lesse. It addes  
to the *Affliction*, that  
*Relapses* are (and for the  
most part justly) impu-  
ted to *our selves*, as oc-  
casioned by some *Dis-*  
*order* in us; and so we  
are not onely *passive*, but  
*active* in our owne *Ru-*  
*ine*; wee doe not one-  
ly stand under a *falling*  
*House*, but *pull* it downe  
upon us; and wee are  
not onely *executed* (that  
implies *Guiltinesse*) but  
wee are *Executioners*,  
(that implies *Disshonor*)  
and *Executioners* of *our*  
*selves*, (and that implies  
Im-



## Devotions.

*Impiety.*) And wee fall from that Comfort which wee might have in our first Sickenesse, from that Meditation; *Alas;* how generally miserable is man, and how subject to Diseases, (for in that it is some degree of Comfort, that wee are but in the state common to all) wee fall; I say, to this Discomfort and Selfe-accusing, and Selfe-condemning; *Alas;* how unprovident, and in that, how unthankfull to God and his Instruments am I in making so ill use of so great Benefits, in destroying so soone, so long

## Devotions.

a worke, in relapsing, by my disorder, to that from which they had delivered mee; and so my Meditation is fearfully transferred from the *Body* to the *Mind*, and from the consideration of the *Sicknesse*, to that Sinne, that *sinnefull Carelesnesse*, by which I have occasioned my *relapse*. And amongst the many *weights* that aggravate a *relapse*, this also is one, that a *Relapse* proceeds with a more violent dispatch, and more *irremediably*, because it findes the *Country weakened*, and *depopulated* before.

## Devotions.

fore. Upon a *Sickenesse*,  
which as yet appears not,  
we can scarce fixe a *fear*,  
because wee know not  
what to feare; but as  
*Fear* is the *busiest*, and  
*irksomest* affection, so is  
a *Relapse*; which is still  
*ready to come*) into that,  
which is but newly gone,  
the *neerest* object, the *most*  
*immediate Exercise* of  
that *Affection*  
of *Fear*.

\* \* \*

## Devotions.

### 23. EXPOSTULATION.

**M**Y God, my God,  
my God, thou  
mighty Father; who  
hast beene my *Physician*:  
Thou glorious *Sonne*,  
who hast beene my *Phy-*  
*sick*; thou blessed *Spirit*  
who hast prepar'd and  
*applyed* all to mee, shall  
*I alone* be able to over-  
throw the worke of *all*  
*you*, and *relapse* into those  
*Spirituell sicknesses*, from  
which infinite *Mercies*  
have

## Devotions.

have withdrawne mee?  
Though thou, O my God,  
have filled my *Measure*  
with *Mercie*, yet my  
*Measure* was not so  
large, as that of thy  
whole people, the Nation,  
the numerous and glorious  
Nation of *Israel*; and  
yet how often how of-  
ten did they fall into *Re-*  
*lapses*? And then, where  
is my *assurance*? How  
easily thou passedst over  
many other *Sinnes* in  
them, and how vehe-  
mentely thou insistedst in  
those, into which they  
so often *Relapsed*; those  
were their *Murmurings*  
against

## Devotions.

against thee, in thine Instruments, and Ministers, and their turnings upon other gods, and embracing the Idolatries of their Neighbours. O my God, how Slippery a way, to how irrecoverable a bottome, is *Murmuring*? and how neere thy selfe he comes, that *Murmurs* at him, who comes from thee? The *Magistrate* is the *Garment* in which thou apparellest thy selfe; and he that shoots at the *Cloathes*, cannot say, he meant no ill to the *Man*. Thy People were fearefull *Examples* of that,  
for,

## Devotions.

for, how often did their  
*Murmuring* against thy  
*Ministers*, end in a de-  
parting from thee? when  
they would have other  
*Officers*, they would have  
other Gods; and still to  
dayes *murmuring*, was  
to morrowes *Idolatry*;  
As their *Murmuring* in-  
duced *Idolatry*, and they  
*Relapsed* often into both,  
I have found in my selfe,  
O my God, (O my God,  
thou hast found it in me,  
and thy finding it, hath  
shewed it to me) such a  
*transmigration* of Sinne,  
as makes mee afraid of  
*Relapsing* too. The Soule  
of

## Devotions.

of Sinne, (for we have made Sinne immortall, and it must have a Soule) the Soule of sinne, is Disobedience to thee; and when one Sinne hath beene dead in me, that Soule hath passed into another Sinne. Our youth dies, and the sinnes of our youth with it; some sinnes dye a violent death, and some a Naturall; Poverty, Penury, Imprisonment, Banishment, kill some Sinnes in us, and some dye of Age; many wayes we become unable to doe that Sinne, but still the Soule lives, and passes



## Devotions

passes into another Sinne ;  
and that, that was licen-  
tiousnesse, growes *Ambi-*  
*tion*, and that comes to  
*Indevotion*, and *Spiritual*  
*Coldnesse* ; we have three  
times , in our State of  
*Sinne* ; and where the  
*Sinnes* of youth expire ;  
those of our middle yeares  
enter ; and those of our  
*Age* after them. This  
*Transmigration* of Sinne,  
found in my selfe, makes  
me afraid, O my God, of  
a *Relapse* : but the *Occa-*  
*sion* of my feare, is more  
*Pregnant* then so ; for, I  
have had, I have multi-  
plied *Relapses* already.

Y

Why,

## Devotions.

Why, O my God, is a *re-lapse* so odious to thee? Not so much their *Murmuring*, and their *Idolatry*, as their *relapsing* into those sins, seems to affect thee, in thy disobedient People. They limited the Holy one of Israel, as thou complaynest of them: *Psalms*, 78. 41. That was a *murmuring*; but before thou chargest them, with the *Fault* it selfe, in the same place, thou chargest them, with the *Iterating*, the *redoubling* of that *Fault*, before the *Fault* was named;

How

## Devotions

How oft did they provoke mee in the Wildernesse, and grieve mee in the Desarte? That which brings thee to that exasperation against them, as to say, that thou wouldest breake thine owne oath, Numbers; 14. 22. rather then leave them unpunished; (They shall not see the Land, which I sware unto their Fathers) was because they had tempted thee ten times, infinitely; upon that thou threatnest with that vehemenie, if you doe in any wise goe backe, know for a certaintie, God will;

## Devotions.

no more drive out any of these Nations from before you; but they shall bee snares, and traps unto you, and scourges in your sides, and thornes in your eyes, till yee perish. Ioshua, 23. 12. No tongue; but thine owne, O my God, can expresse thine indignation, against a Nation relapsing to Idolatry. Idolatry in any Nation is deadly; but when the Disease is complicated with a relapse (a knowledge and a Profession of a former recovery) it is desperate: And thine Anger workes, not onely

## Devotions.

onely where the Evidence is Pregnant, and without Exception, (so thou sayest, when it is said, That certaine Men, in a Citie, have with-drawne others to Idolatry, and that inquiry is made, and it is found true, the Citie, and the inhabitants, and the Cattell are to bee Destroyed, Deuteronomie, 23. 12.) but where there is but a suspicion, a rumour, to such a relapse to Idolatry, thine Anger is awakened, and thine Indignation stirred. In the government of thy servant Ioshua, there was

## Devotions.

a voyce, that Ryben, and Gad, with those of Manasse, had built a new Altar. Ioshua, 22. 11. Israel doth not send one to enquire; but the whole Congregation gathered to goe up to Warre against them; and there went a Prince of every Tribe: Ios. 1. 12. And they object to them, not so much their present declination to Idolatry, as their relapse; is the iniquity of Peor too little for us? Numbers, 25. 4. An Idolatry formerly committed, and punished with the slaughter of twenty

## Devotions.

twenty foure thousand Delinquents. At last Remben, and Gad, satisfie them, that that Altar was not built for Idolatry, but built as a Paterne of theirs, that they might thereby Professe themselves to be of the same Profession, that they were; and so the Army returned without bloud. Even where it comes not so farre, as to an Actuall relapse into Idolatry, thou, O my God, becommest sensible of it; thogh thou, who seest the heart all the way, preventest all dangerous Effects,

## Devotions.

where there was no ill  
meaning, how ever there  
were Occasion of Suspi-  
tious rumours, given to  
thine Israel; of relap-  
sing. So odious to thee,  
and so aggravating a  
weight upon Sinne, is  
a relapse. But, O my  
God, why is it so? so  
odious? It must bee so,  
because he that hath sin-  
ned, and then repented,  
hath Weighed God and  
the Devill in a ballance;  
hee hath heard God and  
the Devill plead; and af-  
ter hearing, given judge-  
ment on that side, to  
which hee adheres, by  
his



## Devotions.

his subsequent practice; if hee returne to his *Sinne*, hee *Decrees* for *Satan*, he preferres *Sinne* before *Grace*, and *Satan* before *God*; and in contempt of *God*, declares the *Precedencie* for his *Adversarie*: and a contempt wounds deeper then an injury; a relapse deeper then a *Blasphemy*. And when thou hast told mee, that a relapse is more odious to thee, need I aske why it is more dangerous, more pernicious to mee? Is there any other *Measure* of the greatnesse of my *Dan-*  
Y 5 1 ger,

## Devotions.

ger, then the greatnesse  
of thy displeasure? How  
fitly, and how fearefully  
hast thou expressed my  
case, in a Storme at Sea,  
if I relapse? (They mount  
up to heaven, and they goe  
downe againe to the depth:  
Psal. 107. 26.) My sick-  
nesse brought me to thee  
in repentance, and my re-  
lapse hath cast me farther  
from thee: The end of  
that man shall bee worse  
then the beginning, sayes  
thy Word, thy Son, Mat.  
12. 45. My beginning was  
Sicknesse, punishment for  
sinne; but a worse thing  
may follow, sayes hee also,  
if

## Devotions.

if I sinne againe: *Ioh. 8.*  
*14.* not only death, which  
is an end, worse then sick-  
nesse, which was the be-  
ginning, but Hell, which  
is a beginning worse then  
that end. Thy great ser-  
vant denied thy Sonne,  
*Mar. 1. 70.* and hee de-  
nyed him againe; but all  
before repentance; heere  
was no relapse. O, if thou  
hadst ever admitted *A-*  
*dam* into *Paradise*, how  
abstinently would he have  
walked by that tree? and  
would not the *Angels*,  
that fell, have fixed them-  
selves upon thee, if thou  
hadst once readmitted the  
to

## Devotions.

to thy sight? They never  
relapsed; if I doe, must  
not my case bee as despe-  
rate? Not so desperate,  
for, as thy Majesty, so is  
thy Mercie, Ecclus. 2. 18.  
both infinite: And thou  
who hast commanded me  
to pardon my brother se-  
venty seven times, hast li-  
mited thy self to no num-  
ber. If death were ill in  
it selfe, thou wouldest ne-  
ver have raised any dead  
Man, to life againe, be-  
cause that man must ne-  
cessarily dye againe. If  
thy Mercie, in Pardoning,  
did so farre aggravate  
a relapse, as that there  
were

## Devotions.

were no more *Mercie* after it, our case were the worse for that *former mer-  
cie*; for who is not under, even a *necessity of sinning*, whilst he is here, if wee place this *necessity* in our owne *infirmity*, and not in thy *Decree*? But I speake not this, O my God, as *Preparing* a way to my *Relapse*, out of *Presumption*, but to *Preclude* all accesss of *desperation*; though out of *Infirmity*, I should *Relapse*.

## Devotions.

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### 23. PRAYER.

**O** Eternall and most gracious *God*, who though thou beest *ever infinite*, yet *inlargest* thy selfe by the *number* of our Prayers, and takest our *often Petitions* to Thee, to bee an *Addition* to thy *Glorie*, and thy *Greatnesse*, as ever upon all occasions, so now, O my *God*, I come to thy *Majestie* with *two Prayers*, two  
Sup-

## Devotions.

*Supplications.* I have meditated upon the *Jealousie*, which thou hast of thine owne *Honour*, and considered, that nothing comes neerer a *violating* of that *Honour*, neerer to the *nature* of a *scorne* to thee, then to sue out thy *Pardon*, and receive the *Scales* of *Reconciliation* to thee, and then *returue* to that *Sinne*, for which I *needed*, and *had* thy *Pardon* before. I know that this comes too neere, to a making thy *Holie Ordinances*, thy *Word*, thy *Sacraments*, thy *Scales*, thy  
Grace,

## Devotions.

*Grace , Instruments of my Spirituall Fornications. Since therefore thy Correction hath brought mee to such a participation of thy selfe , (thy selfe , O my God , cannot bee parted) to such an intire possession of thee, as that I durst deliver my selfe over to thee this minute , if this minute thou wouldest accept my Dissolution, preserve mee , O my God, the God of Constancie, and Perseverance , in this state , from ail Relapses into those Sinnes , which have induc'd thy for-*



## Devotions.

of former Judgements upon  
mee. But because, by  
too lamentable Experi-  
ence, I know how slip-  
perie my Customs of  
Sinne, have made my  
Wayes of Sinne, I pre-  
sume to adde this Peti-  
tion too, That if my  
Infirmities overtake mee,  
thou forsake mee not.  
Say to my Soule, My  
Sonne, thou hast sinned,  
doe so no more; Eccle-  
siasticus, i. 31. but say  
also that though I doe,  
thy Spirit of Remorse,  
and Compunction, shall  
never depart from mee.  
Thy holy Apostle, Saint  
Paul,

## Devotions.

*Paul*, was Ship-wracked thrice; and yet still saved. 2 *Corinth*, 11. 25. Though the *Rockes*, and the *Sands*, the *Heights*, and the *Shallowes*, the *Prosperity*, and the *Adversity* of this *World*, doe diversely threaten me, though mine owne *Leakes* indanger me; yet, O *God*, let mee never put my selfe aboard with *Hymeneus*, nor make ship-wracke of *Faith*, and a good *Conscience*, *Timot.* 1. 19. and then thy long-liv'd, thy *Everlasting Mercie*, will visite me, though that, which I  
most

## *Devotions.*

most earnestly praye a-  
gainst, should fall upon  
mee, a *relapse* into those  
*sinnes*, which I have *tru-*  
*ly repented*, and thou  
hast *fully par-*  
*doned.*

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**FINIS.**

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